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**INSTITUTION**  
O F  
General History,  
O R T H E  
**HISTORY**  
O F T H E  
**Ecclesiastical Affairs**  
O F T H E  
**W O R L D.**  
Contemporary with  
**The Second Part.**

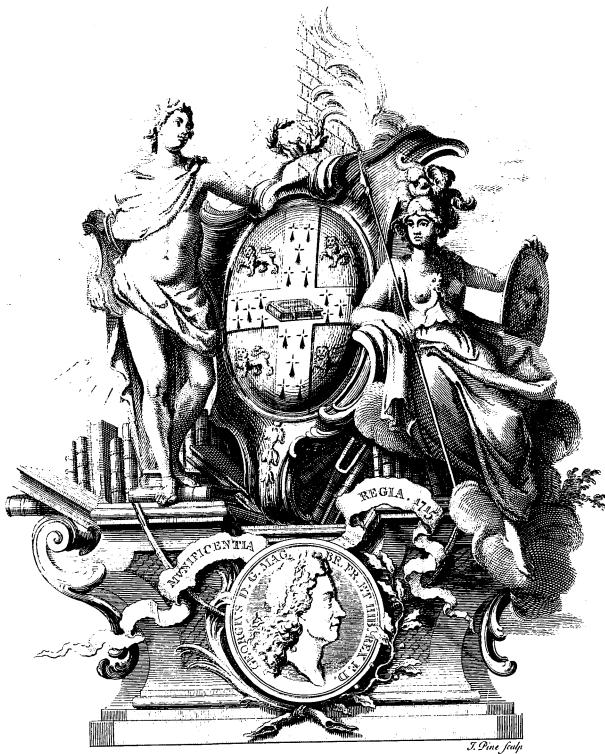
C O N T A I N I N G  
That of the *Roman Empire*, its first countenanceing  
and receiving Christian Religion.  
BY  
C. AD.

F R O M  
The Conversion of *Constantine the Great*, to the Fall of *Augustulus*  
and the Ruine of the Empire in the West.

W I T H  
An Account of the Polity of the Church, and the  
several Laws and Canons of Moment made, du-  
ring the Reign of the Emperours both in East  
and West to this period.

By WILLIAM HOWEL, LL.D. sometimes Fellow of Mag-  
dalene College in Cambridge.

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T O T H E  
H I G H and M I G H T Y  
P R I N C E  
J A M E S the II.

King of Great Britain, France, and Ireland;

Defender of the Faith, &c.

G R E A T S I R,

A MONG the Crowds of Loyal Counties and Corporations that Address themselves unto Your MAJESTY, vouchsafe to permit a Defolate Widow to approach into Your Sacred Presence, to congratulate Your Happy and most Just Possession of the Throne of these Kingdoms, by laying a small Present at Your Royal Feet.

Which is due to Your MAJESTY by a double Title: both by Right of Succession to our Late Gracious Sovereign, by whose Royal Bounty this Work was encouraged, and also by the Designment of the Author, who intended, had not His Death prevented it, to have Dedicated this Book to His Royal Highness JAMES the Duke of York, which I now most Humbly offer to the Sacred Majesty of King JAMES the Second.

Whom I beseech the King of Kings long to Preserve Beloved of all His Subjects, Dreaded by all His Enemies, and Renowned to all Posterity in the History of future Ages.

*So Prayeth with due Reverence,*

Your Majesties

Most Loyal Subject

*Mary Howel.*

# P R E F A C E.

THE Author having all along in his first part, intermixed the Ecclesiastical Affairs with the Secular, thought it would be most useful now, to represent them by themselves, separately, in a distinct Volume, which is here presented to the Reader; wherein he hath brought down his account of them, to the Fall of Augustulus and the ruine of the Empire in the West (where the Second part ends) setting forth how the Great Emperour Constantine was converted to the Faith, and what means and methods he took to propagate the Christian Religion, and destroy by degrees the long practised Idolatry of the Pagan World. With an account of the Church Polity, what was its Government, who were its Governours, their several Offices, Degrees, and Orders. The Affairs of the Church follow from the first General Council of Nice against the Arians, to the Apostacy of Julian; thence to the Second General Council, summoned by Theodosius the First at Constantinople, against the Hæresie of Macedonius: thence to the Third, call'd by Theodosius the Second to meet at Ephesus; against the Hæresie of Nestorius; and thence to the Fourth, called by Martianus to Chalcedon, against the Hæresie of Eutyches and Dioscorus; and so down to the depoing of Augustulus, and the Fall of the Empire in the West, with the division of the Church into the East and West. The Decrees and Canons of each Council are set down, both for the settling good Order and Government, and for suppressing those Schisms and Hæresies which the Devil raised by his aspiring Agents, that by sowing such Tares he might spoil Christs Husbandry.

## P R E F A C E.

In particular, that suprem Authority usurped by the Roman Bishop is represented, how, and by what means it was first pretended to, but ever rejected by the whole Catholick Church; Which gives to each Metropolitan the sole jurisdiction over his own Flock, not any General Commission to any one whatsoever, for the supervising of all, their Authority being equal, and their Power the same:

Thus far be proceeded, and left it finished under his own hand, as we testify, who have seen the Original.

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# THE Church History, OR THE ECCLESIASTICAL AFFAIRS Contemporary with the Constantinopolitan Roman EMPIRE.

## C H A P. I.

*The History of the Reformation of Religion by Constantine.*

**S**ufferings had hitherto been the Character of the Church, and the Professors of Christianity, the more Active and Vigorous they appear'd, the more exquisite Torments they were sure to undergo: the Kings and Potentates of the Earth instead of being her Nursing-Fathers, had all along made use of their utmost Power and policy not only to Curb and Check her growing Greatness, but utterly to extirpate her from off the face of the Earth; so that what Advances she yet made were in despite of the Malice of her Persecutors, and the Fruits she brought forth were the bleed product of the Blood of her Martyrs. But now in compassion to her Afflictions, and in pity to the Pangs and Struggings she laboured under, God raises up Constantine, not only to be a Protector, but himself a Profeſſor of Christianity, that so his Church might have ſome reprie, and enjoy at leaſt a breathing-while in the middle of theſe her Terrors and Agonies.

The Church and State united.  
2. The Name of Christ had mightily prevail'd, and the Church of God was upheld by a most powerful Support before ever he leaned on the *Roman* Scepter, and the Wings upon which he was Born, and under which he was Cherished and Defended, were stronger and more large then those of the *Roman* Eagle, which hitherto had improved the Vigour of its Eyes, strength of its Beak, and sharpnes of its Talents in vain, against this Bird of Paradise. Neither was it out of need of Reputation, that the *Roman* Fasces now was to be vailed to the Croſs, the Churches Majest and Glory never more appearing, that when the was moft clouded by Sufferings and Worldly Prejudice; as the deepest and blackest Clouds are moft capable of receiving the reflection of the Sun Beauties, and a thick Air the best Medium to diſcover the Brightnes of Heavenly Bodies. These stupendiſus Miracles that stopped and diverted the courſe of Nature her ſelf, both in the bigger and leſſer World; in that by the promotion of Wonders to the outward Senſes, in this by working Effects perceivable both by the outward and inward Sight, to ſuch as were not blinded by ignorance, prejudice or affection, de-

monstrated such incomparable Beauty, as would dazzle all the Glories of the World though contradicted into one Sun. Miracles wrought upon material Subjects, and such as neither the Art of Pagans, nor Skill of the False Gods (who were also obnoxious to the same Commands) could work, carried with them sufficient Evidence; but those that appeared in Mens minds, transformed quite from their ordinary Condition, by such Virtues as were but Antiently Pictured on the greatest Philosophers, carried along with them absolute demonstrations to unprejudiced Judgments, and left others without excuse. But contempt of the *φρεστας φρεσπατον* made much more by the Circumstances attending it; Triumph I say over Death, manifested not only the Reality but Glory of the Truth, which struck the World with admiration and conviction, for that the only Prodigy now, than Man seemed, who could be so stupid as not to believe. Greater were the Conquests the Church made by her Spiritual Weapons, *viz.* Prayers and Tears, than by the accession of Secular Arms, and stronger her Natural Power (that is also Spiritual) Reputation, than that she obtained by the addition of a Temporal Crown.

(e) *In vita  
Constantini,*  
*cop. 22.*

3. Yet was he to try all Conditions, and be now refreshed after so great Conflicts as he had sustaine. Gods Power is also seen in calling those that have the greatest Temptations, and in giving fight to such whose Eyes are put out by too near Approximation to Worldly, but dazzling Objects: Neither were such Functions as he Established by his own Intuition to be disfowned by a want of real and the best Acknowledgments, nor such as were Gods in this Life to come, his appointment, to be the only Persons that were to be Devils in that to come. Therefore after 312. Years or more (during which space we have no assurance that any Roman Prince unfeignedly became a Christian) *Constantine* the Emperor the Son of *Constantius* and *Helenus* Britton Woman Converted to the Faith by a Vision of a Crois seen in the Air, wherein was this Greek Inscription, ΕΓ ΤΩΝ ΙΧΘΥΩΝ, or, *In this Overcome*, as he Marched against *Maxentius* the great Perfector of Christians. This all Christian Writers affirm, and as (*A. Eusebius*) tells us, *Constantine* himself by Oath affirmed; neither need we at all to question the Truth of it; For that God made use of Miracles upon extraordinary Occasions, we must not doubt, and such we must confess this to have been, if the extraordinary Condition of the Person, and the vast Consequences be duly considered. That Miracles as at this time were not ceas'd utterly, we may believe from that reason which was ever the final Causa of them, and from the Testimony of several Writers, who discourse of the first Plantation of Religion amongst Barbarous Nations long after this Seafon, whom it is little less than arrogance to Condemn of Falshood (although perhaps too Credulous in some Particulars) because as extraordinary means seem necessary for the Conversion of Laters, as were used for the Conviction of former Disciples. This Conversion of *Constantine* was in the Seventh of his Reign, the Fourth Year of the 272. Olympiad, of Rome the 165; A. D. 312. He himself the Second time, and *Licinius* his Colleague also the second time being Consuls.

Rome the 1<sup>st</sup> Feby. A.D. 518. 10.  
also the second time being Consuls.

4. Being fully instructed in that way into which he had been so Miraculously led, he resolved to proceed in despite of all opposition, he found the Church in such a Case as required an Healing, helping and delivering, not an adorning hand, her Wounds were deep and her Enemies strong, and many who lately had got such success, as they esteemed it, that puffed up in their Imaginations they determined to think of opposition for the future; although the Blood of the Martyrs, contrary both to their expectation and desire, still proved the Seed of the Church. Knowing therefore, like a Skilful Phyitian, the true Method of her Cure, he first applied such a Medicine, as both should heal her Wounds, and what was more, make her Sword Proof<sup>2</sup> for the time to come; Publishing an Edict both in his own Name and that of *Licinius*, (after the Victory obtained against *Maxentius*) whereby it is declared, that (a) *Liberty henceforth be denied to none of Chyning or Following the Christian Service and Religion; but that Liberty be given of cap. s. 5.*

(a) *Exclusio* *lib. 10.*

By an Edict gives Liberty of Conscience, to addit his mind to that Religion, which he thinketh fit to him. A flow but sure pace in things of such Consequence and difficulty is the best, all sudden and Violent Mutations are as to the Body Natural, so also to the Civil and Spiritual very dangerous, one very Pletherick and weak is gently to be Purged, left together with some Humours, Life it self is forced out; neither is a quite contrary Dyer allowed all on a sudden, by that genuine saying of *Æculatus Felina lente*, *Constance* had learnt from one of his Predecessors; and *sat cito, si sat bene*, he knew agreeable to Christian Politicks. It is true that Idolatry is not to be per-

**C H A P. I.** *The Constantinopolitan Roman Empire.* Constantine. 3

permitted a Moment, and the first Minute is the fittest to abolish it : But a possibility must then be allowed. Idolatry had taken too deep Root to be Eradicated in an instant, nay, many Years were required to do it as we shall see in due time and order. Long Precipitation and present Possession are great obstacles to diffeisin, especially when backed with Dignity and Power. And such was the Tenure Idolatry held by at this time, Fool-hardiness and fury are the greatest Enemies to Religion ; a thing of the greatest Sobriety and profound Prudence in the World.

5. Constantine having thus secured the being, as much as in him lay, provided for the well-being (a) of Christians, not only by his private Contributions; but by an (b) Edict in his Name and that of Licinius, directed to *Anulius Proconul of Asia*, whereby it is declared that Possessions or any Goods belonging to the Church in former Times, should be restored, (c) and Freeing the Bishops and Clergy-men from publick Burthenes, such (d) as were Banished into Islands, or else where, or (e) Condemned to the Mines, were restored to their Natural Freedom ; (f) both Military and Civil, were restored to such as had left them upon this account. The (g) Estates of Martyrs, Professors of Religion, or such as for their Country for the sake of it, were appointed to the next a King ; and to (h) those that had not Kindred, the Church became Heirs ; provided that whatever they gave in their Life-time should stand good. Those (i) that possessed their Lands, Orchards and Housles, were Compelled to restore them back, but not to make any satisfaction for the Rent or Fruite which they had received. (k) All Church Lands or Goods in possession of the Imperial Crown, he restored. He (l) defined all Men to be Christians but compelled none, striving by the greatness of 17.

of his Example to draw them to the Truth; for his Palace, <sup>resembled</sup> a Church,  
where Godly People assembled together; and he refused to celebrate the Secular  
Games which fell in his Third Consulship, to the great grief of the Pagans,  
who accounted them Instituted by their Gods, and presented by the Sibylline  
Oracles for remedies against Famine Plague and VVar, they accounted therefore  
this Ommission of them as an Ominous sign of the Ruin of the Empire, and Zoro-  
zimus most bravely avoweth it such, having no other Design as he himself witnesseth  
of Writing his History, then to show forth that the Ruin of the Empire  
came by the means of Christians.

6. The Original and cause of all Mischiefs, he maketh the Omission of this Solemnity by *Confantine*, whom like an Heathen and prejudiced Person, he loadeth with all sorts of Calumnyes out of Malice; whereas it's clear by Testimony of all Writers, that the Ages wherein these Secular Games were Celebrated, neither wanted Plague, Famine nor War, but conflicted with all sorts of Miseries; and in the contrary, this present was vow'd of them being very Fortunate both to the City and the World; so many Tyrants and Barbarous Enemies being Supprest; but when through the importunity of the *Genitiles* these Games were restored by permission of *Honorius* the Christian Emperour, the former Evils returned as we shall see in due place. But the *Pagan* greviouly Troubled and Afflicted with this prosperity of Christianity, which they saw could not be Extinguished by such and so many Persecutions, to divert their Grief, invented certain Greek Verses, as given out to one that confounded an Oracle wherein they declared *Christ* innocent of this Error of Sarcilege as they called it, but accused St. *Peter* as Author of that wickednes that he might be Worshipped in Christs Name, for the space of 365 Years, after which time this Worship wasto have an end without delay.

7. Constantine continuing his Reformation as the Times and import of the matter would bear, in the Tenth Year of his Reign, and the Third of his Converzion, he published an Edict whereby he prohibited, that any Christian Maid-Servantes should be delivered into the hands of Bawds, which (2) is yet extant. He made also another mentioned by (d) *S. Hieron. et Sezenomus*, thought not extant in the Latin, (2) *et. lib. 1. cap. 1.* (2) *in Euseb. et alio. 1. cap. 1.* (2) *lib. 1. cap. 1.* (2) *ap. 8.*  
(e) Code, whereby he put down the filthy Stews in the Fornices where amongst Whores, Boys also stoo'd and were publickly exposed as Merchandise for Lust: As also another mentioned by (d) *Lampridius*, hath perifched which forbud Eunuchs (the plague of Princes of those times) to bear any Offices of Majestrey, he also thought a thing suitable to Christian moderation (that we may mention a thing, nor altogether so proper to this Subject) to mitigate the Severity of punishment formerly due to Malefactors, Repealing by an Edict of this same Year, that (c) Law (2) L. 2. edict. and Custom whereby such as were condemned to the Gladiator's School, and the Mines were to be branded in the Face, ordering the Cause of their Condemnation

4. Ecclesiastical Affairs contemporary with Constantine. CHAP. I.

should be marked either in their Hands or Legs, least as he saith the Face which  
is formed according to Celestial Beauty, should be disfigured, which Custom  
by him thus brought in, is still preserved amongst us, except in cases of some Hain-  
ous offence deriving a still publish Character of Infamy ; although the (f) *Thracians* 31,  
accounted it ( f ) is the diversity of thoughts and manners a note of Nobility  
to have their Hands Marked ( whence came the Proverb *Thracia nota* ) as also  
the *Sarmacians* and *Dacians*, according to (g) *Pliny*, and the *Tenians* as (h) *Terueland*.  
*tullian* writeth. The *Syrians* ( i ) were wont also to be Stigmatized in their Hands  
or Necks.

Restraints  
the Insolence  
of the Tyrants.

8. This Year also (that we may return to our proper Subject) Constantine by an Edict, restrained the Savcy impudence of the Jews, who were wont when any of their Sect turst Christians to throw Stones at him and abuse him, with other sorts of Violence. Such as shoud do like for the time to come, he commands to be Burnt which all their Abettors ; and subjects all Christians to the same punishment that shall turn to their Religion. About this time it appeareth from Chrysostom, that the Jews Rebelled though in what Year is not exprest, for which crime Constantine Caused their Ears to be cut off, and led up and down in all places, as Fugitive Slaves that their Brethren might be adyised how to carry themselues towards Christians ; but afterward they were quier, and living in Dutiful Obedience, had the fame favour as other Subjects, which his Rescripts made in their behalfe sufficiently declare.

in Dutiful Obedience, made in their behalf sufficiently declare.

9. Such was the Progres *Confantine* made in the Reformation of Religion, whilst as yet he Governed the Empire in Conjunction with *Licinius*, which at first seeming to joy with him, afterwards turned Perfector in those Dominions where he was subject to him. He being overthrown, taken Prisoner, and put to Death, he proceeded with greater Vigour, having by several Edicts recalled Christianity, Banished as it were out of those Parts; Established the Church almost utterly Overturned and Desolate, restored such as had either been forced or Fleed for safety from their own Countries, Released them that were Condemned either to Prison or the Mines, restored such to Liberty as had been made Slaves upon the account of Conscience; restored all to their Estates and Dignities, and provided for the Heirs of Martyrs that they should Succeed them according to Law and Conscience; and if they had no Kindred, then their Estates should fall to the Church, provided that whatsoever they gave in their Life-time should stand Firm. All those things were included in an Edict which presently he put in Execution, disannulling whatsoever the Tyrants had done, so that restitution was made to the right Owners according to Law and the Tenour of the said Edict.

... and Idolatry was more op-  
erative than ever before.

He prefers Christians to places of Honour and prohibits Idolatry.

10. Now the Bishops were  
conferring many Dignities on Christians, and making them Governors of divers Provinces, but such as were devoted to Heathenism he prohibited to sacrifice to Idols : For he made a new Law, that if they were Christians all Governors of Provinces should behave themselves as became that glorious Title ; but if they were otherwise affected , he commanded that they should not Sacrifice to Idols . Not long after he published an Edict ( b ) against *Aruspices* or South-fayers, who privately in other Mens Houses followed their Trade : And making about the same time he freed ( c ) all Clergy-men from Offices, except such who for to thun all civil Imployments, had upon *design* betaken themselves to that *der*.  
Function . But when many abused this Priviledge and Immunity granted to the <sup>( d )</sup> Clergy, the Emperour ( d ) commanded afterward that such only should Succeed them that Dyed as were poor and not liable to publick Imployments.  
*of his Reigne, the 12: of his Conversion,*

*Claudius Cæsar* the second Consul, he published an Edict for the observation of the Lords Day (a) forbidding all Artificers to work in Cities, but permitting the Exercise of Agriculture (b) also Manufactures and Mancipations to be made on that day.

*Eusebius* in the History (c) of his Life, a Treatise written in an Encomiastick way without Method or order tells us how he ordained that the Lords Day, &c should be Consecrated unto Prayer, being the chief and first Day of the Week, &c chose Grave Religious Men to be Deacons and Chaplains in his Court, and had a strong Guard about his Person, who as they were faithful to their Prince, so by his example learnt to be Religious towards God, and to obserue the Lords Day, by devoting it to Prayer. And this Gracious Prince, saith he persuaded others to this pious Duty; still praying that by degrees he might bring all Men to the knowledge

CHAP. I. *The Constantinopolitan Roman Empire.* Constantine. 5

ledge of God : Wherefore he Commanded that throughout the *Roman Empire*, they should forbear to labour on the *Lords Day*, and that they shoulf have a respect to the days immediately preceding the Sabbath, in regard of our Saviour's memorable Actions performed on those days ; which is the *Sixt Feria* or we call *Fryday*, especially meant as *Sozomenus* (*d*) testeth, is because on that day Christ was Crucified. But whereas *Constantine* in his Edict calls it not the *Lords Day* after the Ecclesiastical manner, but *Dies Solis* or *Sunday*, thence some collect that this Law was imposed as well upon *Gentiles* as others.

12. (a) *Eusebius* indeed tells us that he instructed his whole Army to reverence <sup>A. D. 321.</sup>  
and observe this Holy and Happy day, which was called Sunday, giving Liberty to <sup>(3.) Lib.</sup>  
those by a Divine instinct, who had imbraced this Faith, that they might freely <sup>Conf.</sup> <sup>12. 19.</sup>

those by a Divine intitice, who had incurred the Fury of the Almighty, frequent the Church of God; and there without any Molestation offer up their Prayers unto him. But others that had not yet tasted the sweetnesse of Divine

Prayers unto him. But others that had not yet the Knowledge, he commanded that on the Lord's day they should go into the Fields, belonging to the Suburbs of the City where they should meet, and joynt together in Prayer to God : For he said that they ought not only to use their Spears, or

in Prayer to God : For he laid that they ought not only to use their Spears, or put their confidence in Weapons or strength of Body, but to acknowledge God to be the giver, and as of all other things, so of Victory ; to whom with Hearts and Hands lifted up to Heaven we ought to render due Praise and Prayer, to

and Hands lifted up to Heaven, we ought to render due Praise and Prayer, to befech him who is the giver of Victories, to Keep, Protect and Defend us. He prescribed also to his Soldiers a certain Form of Prayer in Latin, which he  
*(L.) We acknowledge thee, O Lord, as our only*  
*(b) Iden. E.*

*(b) We acknowledge thee the only God, we confess thee to be our King; we invoke thee as our helper; by thee we have* b. idem. i  
bid. cap. 20.

Prefeches a  
tised by his  
Souldiers.  
warranted Powers, & that we may be  
privy to his  
prayer to be  
Happyself, And hope we shall obtain one that is to come, we all become thy  
Souldiers, beforeching thee to prefer long our Emperour Constantine safe and Victori-  
ous, with his hopeful Progeny. This Form of Prayer he commanded his Souldiers  
to use on Sundays, and in their daily Devotions; (c) causig also the Sign of the  
Cross to be Ingraven upon their Armour, and to be carried before the Army,  
which it was to follow, and not any Golden Standard as formerly. And he not  
only fent this Edict for obseruation of the Lords Day to all Governors of Pro-  
vinces, but also for (d) keeping such Holydays as were Conferated to the Memo-  
ry of the Martyrs; and for the solemn obseruation of the Feasts of the Church,  
all which was performed according to the Emperours Commands.

and is farther  
kind to the  
Church.  
the Church whatsoever he pleased, whereby the Riches of the Clergy to vastly  
increased with time to the great detriment of the Civil State, that Succeeding  
Princes, were forced to make Laws of Mortmain, for restraining of such Lite-  
rality as we shall see hereafter, by an Edict (c) also he presed the Re-edifying of  
Churches. But he seemeth in the latter end of this Year, to have pulled down  
some of the Buildings he had raised, by another Constitution (d) or Reript to  
Maximus Praefect of the City, whereby then residing at *Sardica*, he commanded  
in Co-Sedition about some Prodigies that had lately  
<sup>(e) c. 75.</sup>  
<sup>(f) c. 15.</sup>  
<sup>1. de Pagan.</sup>

By another he commands the *Aruspices* or *Soothsayers* to be Confounded about some Prodigies that had lately happened, and permitted this to be done publicly by all others, a Fact unworthy of a Christian Emperour, especially to Zealous as he seemed to be, for it's one thing to Connive at a fault, which there is not sufficient power and opportunity to punish, and another to restore an unlawful Custom, formerly prohibited, and to Establish Iniquity by a Law. Hence *Zosimus* might be so bold as to affect that *Constantine* till this time although against his will, to please the Senate followed the Pagan Superstition.

14. That this his Assertion is false, the former Laws sufficiently declare, and not only our own Historians. Yet hence take occasion to observe that *Cosmopolitan* by reason of difficulty and importance of the thing, was Constrained to Act with great care and Circumvention, both towards the Senate as yet *Pagan* for the most part, and the People, and so to have observed his own Religion as in to tickle him a time, not to undo all by once doing, but insinuating things by degrees, as the publick Affairs and Exigence of times would Comport, to have constrained none to his own ( though best) way, and proceeded but slowly and warily in overthrowing Idolatry, as we shall farther see hereafter, however some Writers out of their own Zeal magnifie what they themselves desired, measuring his Commendation by the Standard of their own inclinations, whilst they looked more at what should, then what could be, and being better Church-men and

Politicians (even in a Christian Sence) by their Panegyrical Flourishes, extoll that for zeal, which had it been practiced might through the unseasonable application, proved the overthrow of that they most desired should be established.

### The occ thereof.

15. By their precipitancy and imprudence (as in such Cafes Princes never want thought of such of them Temper, and would beat their Journeys end ere they can well set out) might the Emperour be brought to do what he might be tempted afterwards to recall, and thereby both Sin in Establishing that by Law, which it might have been no Sinto to permit with sorrow, when he could not hinder it: As also discourage Professors, and cast a great blemish upon Religion; or else not only venture the overthrow of Religion, and reducing it to its former afflicted Condition, but endanger his Crown and Dignity by Seditions. For the occasion of this Rescript, appeared to have been a great suspicion the Pagans had, that by degrees he would Eradicate their Superstition; because about a Year a go he had the second time written against *Aruspices*, which exercised their Art in private Housies. Leaving them to be accordingly Alarmed, hereby it is probable that by an Insurrection or some dangerous attempt, he recalled what he had formerly done, and established the thing he prohibited. For as (*x*) one obserueth, seeing that in this Rescript he declareth that all have Liberty to follow that way of Divination, so they abstain from private Superstition and Domestick Sacrifices; he plainly signifieth that by some other Edict he had prohibited the publick Exercise of *Auspicia*, which it seems had wonderfully incensed the Pagans and excited them to Seditious Attempts, the *Auspicia* being of vast Esteem and Authority at *Rome*, as it is evident from the Law of the 12. Tables which *Cicerio* recitateth and explaineth. But some pretend to observe that after this ungodly Edict, whereas *Confaritate* formerly had all things according to his hearts desire, so that none ever were more happy and prosperous in Government, now began to feel Gods indignation, such a Domestick Feud arising (as *David* formerly had been punished) that he polluted his hands with the Blood of his dearest Relations, and was in danger of utter Ruin, had

Which tends  
much to  
the prejudice  
of the Church.

16. For, whereas by the forementioned Reescript, he had ordered the *Soothsayers* to be Conjurited, the *Gentiles* taking heart hereat, were so put up that hoping the Emperor had returned to their Superstition, they endeavoured to force the Christians to a partaking of their Mysteries: Whereupon *Confanthe* published this Constitution following.

The Emperour *Constantine Augustus* to *Helpidius.*

Whereas we have found that certain Ecclesiasticks, and the rest that obey the Catholick Party, are compelled to the Sacrifices of the Lustra, by Men of severall religions; We Ordain in this Constitution, that if any one go about to Compell those who are Subjects to the most Holy Law, to any Rite or a frange Superstition, if his State and Condition bear it, he shall be beaten with Rods publickly; but if the Condition of his Degree or Honour do withstand this as an Injury, let him be Fined to publick use, as much as possibly he may. Given at Sirmium, on the 8. of the Candles of June, Severus and Rufinus being Consuls, that is, A. D. 323.

17. From this Constitution we shall first observe, that the Gentiles had their *malitia & Mathematica* or Sacrifices and Heathenish Rites, either Entire or for the most part preferred as *Paganis, Se-  
cundum, &  
impensis*, to such in this time, and that publickly Celebrated, especially in *Rome* and *Italy*; of which were most Tenacious of *Pagan Superstition* throughout the *West*, as appeareth also by other (a) Constitutions of *Constantine*. For *Heliogabalus* to whom the (b) C. I. 6. c. 6.  
Constitution is directed, for the prevention and punishment of the Injury, was *dictis privi-  
tate* then Vicar of the City or Italy, being two Years before called the (b) vicegerent of the *Profectus Praetorio*, and in (c) another directed to him, mention is made of the *Port* of the City of *Rome*, and (c) another Law which hath the fame *Inscription*, *Carcerari*, *ad novis  
alariis*, *ad C. Th. I.  
lustrationis*, *ad C. Th. I.  
in oceano  
Pugiarum*, *ad idem Je-  
sus Christop-*  
*per interdit.* *christianorum* *can Gentilium* *communicati*  
The several kinds of the *Luttra*

The several  
Laws  
of the  
Port of the City of Rome, and (c) another Law which was made  
is propounded to the *Carali* a City of Sardinia. But by those Sacrifices  
of the *Lastra* (*Lastrorum Sacrifica*) are noted to be meant the Luretrations of private  
and common Solemnities, properly so called and Celebrated on certain days pro-  
per therunto, neither such as Fathers of Families made in their Corn Fields,  
that these Calanaries, *Mors labes nubila impetrat pestifera* (or Pestilence) which  
were most proper Terms as (*Festus* witnesseth) to these foarts of Solemnities ;  
might be prevented, as in an old Rustick (e) Calender it's found Written, <sup>the</sup> *christianum  
com missum  
communicatio-*

the Month of *May*, *Segetes Lustrantur*, and in that of *April*, *Oves Lustrantur*. Neither are in this place, to be underfoord the *Lustra*, which were wont to be Celebrated at *Rome* by the *Censors*, after the *Census* of Citizens was made by a Sacrifice of the *Suonetaurilia*; for they had ceased long ago, as appeareth by what *Cenforius* writeth in his *Book de Die Natali*; at which time the Office of *Censors* also Ceased, which some endeavoured, though in vain, to re-establish.

18. By the Sacrifices of *Lafra*, here are meant Publick and Solemn Lustrations, which were Celebrated about the *Pomerium* of the City and the Fields, in a Procession called *Amburia* and *Amburvals*: The Beasts to be Sacrificed, being led about with certain Verses uttered in a Set and Solemn Feat-day; there were Solemnized upon several Occasions, as for the Fruitfulness of the Earth, and Plenty of Grain; upon inspection of the Sibylline Books, and a *Leiſternium* made for the procurement of the Peace of the Gods, as it was termed, or upon Threats of great Dangers, for Defence of the Country against Foreign Enemies; in which Solemnities there was a Lustration by intervention of a Torch, Sulphur, and Water, and Water was sprinkled according to *Tertullian*; of this fort Anciently were the *Armlaſia*, whereby the Army in the *Campus Martius* was Lustrated by Sacrifice, as were *Navies*, *Temples*, *Altars*, and Pipes called *Tuba*, whence came the word called *Tubilshria*, concerning which the Testimonies of the Antients are very obvious.

Anticks are very curious.

19. That this Constitution not only respecteth such *Lafra* as were made against the Plague, or for benefit of the Villages; but also for Victory against an Enemy, the Characterisn of the Date of it seemeth sufficiently to Witnes. For this same Year, and the Consulship of *Severus* and *Rufinus*, the Goths made an Incursion into the Empire, and wasted *Thrace* and *Mesia*, whom *Constantine* Repulsed, and thence were Celebrated the Gothicke Sports, whereof *Porphyry* in his *Panegyrick*, *Ancient Coins*, and other things written concerning those Times, the bearing mention, as the Calender called *Calendarum Hemerogrammum*, the Author of *Constantine's Life*, and an Anonymous of *Sirmundus* or *Valepus*. Now the Pagans thought they could more easily force Christians to those Solemnities, because they were Celebrated without the more Superstitious Rites and Ceremonies as perhaps without mutations of the *Victime*, and Circumductions already abolished, neither Sacrifices of the *Hosiae* (for it is requisite to express those things in their proper Latin Terms) so that it seemed not to clear, but that Christians, without wounding their Consciencies, might be present at them: And that publick Profit was pretended, as the welfare of the Prince and Empire; in which case to them, as *Apuleius* faith in his first *Apology*, nothing seemed Criminoous.

20. And indeed *Constantine* himself in another bnfusis, seemed to Subcribe to their Opinion, before the making of this Law; by giving way to those Spells and Inchantments which were used for the Health of his Subjects, left Divine Favours or the Labour of Men should be abolished. Which Constitution *Justinian* is justly wondred for putting into his Code, and *Leo Philosophus* abolished out of as just Indignation. Although that *Constantine* afterwards recanted from it: The Learned *Gorbifred* doth not doubt, seeing he Abrogated the use of the *Ariupis*, & *Adiaphora*, & *Marii*. c. x. l. 3  
Novella. 65.  
*c. Th. de.  
Spectabilis in  
l. dominica*  
*Lib. 2. §. 16*

Who they were that were protected by violence by this Law. He nameth certain Ecclesiastics and the rest that serve the Catholick Sect, then afterward such as Obey the most Holy Law, by whom it's questioned, whether the Clergy alone, or all Christians promiscuously be meant. But who can believe that Ecclesiastical Persons are barely meant, or that they only rejected Communication in those Sacrifices, and not also the rest of the Christians? The general Inhibition of the Law sufficiently declares it, which takes care that no such be compelled to the Rite of a strange Superstition, who serve the most Holy Law, wherefore the Phrases *Catholicae Sectae servientes*, and *Sanctissima legi Servientes*, are such as Imbraced the Christian Faith and lived accordingly, not such only as Ministrated in Sacred Offices. But Constantine by a great Penalty prohibits this Disorder, viz. by beating them with Clubs, if of vile condition, or imposing on them an heavy Fine, if Noble, which should issue to the Publick not to the Exchequer, but the publick Treasury of the Cities concerned, as this fame Emperour allotted another Fine two Years after; and then the Cities, Emperour must here be meant, wherein *Helipidius* was *Praefectus praetorio*, to whom the Law is Inferred.

22. Herby may both the Mind of Constantine and the Discipline of that Age be fully discovered; there being Canons also made at *Angra*, by a Council held there Ten Years before, to this same purpose, whereby not only Sacrificing to Idols but also eating in their Temples and Feasting with Pagans is forbidden, the Ninth Canon being made against such as Constrained their Brethren to do it, or gave cause of that Compulsion; not to speak of those pretended to be made at *Elbiora*, of the Credit of which many justly doubt. Julian the Emperor afterwards knowing the Carelessness and Shines of Christians in this respect, laid what Gins and Snare he possibly could for them, exposing the Faces of Princes (afterward called *Labrate*) amongst the Images of their Gods for the People to Worship; and putting them upon offering Incense which he knew was all one with denying Christ.

23. As for that which some object concerning several Offices born by Christians, and mixed with Idolatry, whereby they would make it appear that all Communion with the Gentiles was neither forbidden nor shunned, it's apparent that the Offices of *Centenaria* and *Dendrophori*, were never born by Christians, but at length abolished as Fragments of Pagan Superstition, and the other of *Synarchia* and *Asharchia* were not at all contaminated by any Superstition belonging to the care and oversight of Games and publick Mirth, which though at first might have been Instituted upon Superstitious Grounds, yet now was only improved to innocent Recreation, whereof this Age was very cautious, especially *Antioch* the Metropolis of Syria, where the *Synarchia* refised, and the Games called *Syriae* ne.

24. But the main objected in this Argument, and that which requires a serious scrutiny in this matter of Reformation is, that Constantine as also his Successors *Venantinius*, *Valens* and *Gratian* for some time bore the Title of *Pontifex Maximus*, and therefore neither esteemed a Pagan Name, nor employment unfitting for him. For this Accusation *Zosimus* is brought as a Witness, who Writeth (a) to much in express words, with whom accords, b) *Baronius* in his Annals, though formerly in his Notes on the *Roman Martyrology*, he gave him the lie as to this particular. And more reason he had so to do, then at length thus to pass over to his Party, that Historian having neither any probable Author or Ground for his Assertion, he himself confessing that he had not this Fable from any Creditable Person, but taken it upon hear-say and common Discourse, then which nothing is more vain and uncertain. Then what a worthy Author *Zosimus* is, how much to be Credited in such Cases we may see, both by his inveterate hatred to Christianity, and moved wherewith he wrought his Book, which is studded with such Fables and Calumnies against Christian Emperours, and others of that Religion, especially Constantine and Gratian, because he began the Reformation, and this Emperour more effectually enforced it by stopping the allowance formerly given to Superstitious Ceremonies, the Stipends allowed to Priests, destroying the Altar of fictitious Ceremonies, the Scipends allowed to Priests, destroying the Altar of Victory, and other Portentous Images, as St. Ambrosi, St. Hierome and Symmachus do Testifie.

25. Yet could it be granted that *Zosimus* was not at all guilty of Spleen and Malice, how can he be Credited who so palpably Erred in a matter of greatest Concernment? Concerning *Gratian*, Writing that for fear of *Maximus* the Tyrant

And that Constantine and his Successors were filled Pontiffs Maximis.

*c. Th. di. in.  
I. null. 2.  
I. judicis. 1.*

*(a) Lib. 4.  
b) 160. 761.  
(b) ad.  
AD. 321.*

*(a) Lib. 4.  
b) 160. 761.  
(b) ad.  
AD. 321.*

## CHAP. I. The Constantinopolitan Roman Empire. Constantine. 9

rant; having passed the *Alps*, *Rhetia*, *Novicum*, *Pannonia* into the upper *Myta*, he was slain at *Singidunum*, whereas other Historians unanimously agree that being wounded near *Paris*, he fled and was slain about *Lyon*. Farther if we Consider both which are sufficiently confused.

But other Writers, a deep silence there is, not one word of this Story of the Pontificate which *Zosimus* tells us, but in a matter of such Moment, who can imagine they should say nothing? Would *Pagan* Writers, especially the Panegyrists, whereof those Times were fruitful, have omitted this Title so great, so plausible, when they extol Christian Emperours to the Skies, and pass not over things of slight consequence? On the other side would the Fathers and Ecclesiastical Writers have omitted to reprehend them for so scandalous an Office and Title, who are not wont to dissemble lesser Faults of Princes? Or who can think that by *Heretics*, or one or another, this would not have been laid to their Charge?

26. Then if we look on the Constitutions of those Christian Princes, their Coynes and Medals, as also such Inscriptions as are not falsified, there's nothing in them that gives the least pretence to this Assertion, although by them, especially the Titles of Emperours be largely set out. If we consider their minds and Inclinations, we shall find that by various Constitutions, they endeavoured to Eradicate Paganism out of the minds of their Subjects, as the Times and necessity of Affairs would permit, forbidding to all Christians Communication with the Gentiles, in their Superstitious Rites; how then could they themselves practice what they disapproved in others? and by ill Examples Encourage their own Laws? Ecclesiastical Writers as a) *Theodore* and b) *Sozomenus* note it in *Julian* as a new thing, that he called himself *Pontifex Maximus*, as he also styles himself in a) Fragment yet extant, not to mention Inscriptions where this Title is found. These things seem sufficiently to Convict *Zosimus* of Calumny and Falldom, as to his Assertion that those Christian Princes assumed this Title. As for what he adds that *Gratian* rejected it, who can believe that to memorable a thing would have been utterly forgot, or never mentioned by Christian Writers, who are ready enough to give Commendations where due, as mightily extoll the Piety and Christian Zeal of *Gratian*, especially St. *Ambrose* and *Asonius*; then the difference of place makes against this Assertion. For if the Pontifical Habit was observed to *Gratian*, by the inferior Pontifices, and presently rejected by him, then must this have been done at *Rome*, where they resided and where we do not Read that *Gratian* ever came.

27. Notwithstanding some there are who go about to gain Credit to *Zosimus* his story, being willing to believe that *Gratian* first rejected this Title, and for this reason you must know, because the Bishops of *Rome* then began to Challenge it as their due, *Baronius* a main Stickler for it in his Annals, though of another mind in his Notes upon the *Martyrology*, brings his first Testimony out of *Afonius*, whence he will make in his return of thanks to call *Gratian*, *Pontifex Maximus*. But this faith *Gothofred*, is said gratis. For in two Places a) indeed *Afonius* equalleth *Gratian* with a *Pontifex Maximus*, but for his Religion and Chaffity as he plainly expresseth it. And in a (b) third he calleth him *Pontifex Maximus*, but by a certain allusion in respect of the Old *Pontifical Comitia*, to which *Gratian* by Letters seemed to allude. The Second Testimony he fetcheth from Ancient Inscriptions; wherein besides other Titles of Emperours, this of *Pontifex Maximus* is found, and he instances in several, to be met with in the Collection of Inscriptions, by *Gratius*. Great heed is indeed to be given to ancient Inscriptions; but we must also consider that in them these Emperours assume not that Title to themselves, but it's given them by others, viz. The Superstitious *Romanus* and *Italians*, as *Pagans* in this Age, Sacrificers who made Impostions into the Entrails of Beasts; for Christian Emperors (who certainly approved no such things) as we have hinted formerly from (c) *Ammianus*. And we must further know that some of those Inscriptions, had been formerly made for *Pagan* Emperors, whose Names being Erased, afterward those of Christian Emperours were engraven in their places.

28. This is evident from an (a) Inscription belonging to Constantine, and taken notice of by b) *Baronius* himself, wherein in a Marble at *Rome* is read, *Magni A. D. 312.* & *Invicti Imp. Cœf. C. val. Aurelio Constantino Pio, Fel. Invicto, Aug. Pontif. Max. Trib. Potest. Cai. III. PP. Proc. D. N. Corpus Coriariorum Sc.* That this Inscription first belonged to some *Pagan* Prince, is evident because in the left side of the same Bas-relief are read *Dedicata Kal. Jan. DD. NN. Diocletiano III. & Maximiano Cai.* For this Consulship was before the time of Constantine as is most clear to all, and his Name afterwards inserted; for there are c) *Val. Aurel.* Which

*(a) fol. 28.  
(b) ad.*

*(c) Lib. 2.*

*(d) fol. 28.  
(e) ad.*

*(f) fol. 28.  
(g) ad.*

*(h) fol. 28.  
(i) ad.*

*(j) fol. 28.  
(k) ad.*

*(l) fol. 28.  
(m) ad.*

*(n) fol. 28.  
(o) ad.*

*(p) fol. 28.  
(q) ad.*

*(r) fol. 28.  
(s) ad.*

*(t) fol. 28.  
(u) ad.*

*(v) fol. 28.  
(w) ad.*

*(x) fol. 28.  
(y) ad.*

*(z) fol. 28.  
(aa) ad.*

*(bb) fol. 28.  
(cc) ad.*

*(dd) fol. 28.  
(ee) ad.*

*(ff) fol. 28.  
(gg) ad.*

*(hh) fol. 28.  
(ii) ad.*

*(jj) fol. 28.  
(kk) ad.*

*(ll) fol. 28.  
(mm) ad.*

*(nn) fol. 28.  
(oo) ad.*

*(pp) fol. 28.  
(qq) ad.*

*(rr) fol. 28.  
(ss) ad.*

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*(vv) fol. 28.  
(ww) ad.*

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(yy) ad.*

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(pp) ad.*

*(qq)*

*Prænomina* never belonged to him, his *Prænomina* being *Flavius*, but are proper to *Maximianus*, not *Dioecletianus* as *Baronius* imagined. This change of Names is also found in Money which was stamped anew with the Name of another Prince, and was used also in Statues and Images, which were made to serve for the Honour of another Person, their Heads or Titles being changed, as *Gothofred* observes, and is clear from many Witnesses.

29. So weak are the Testimonies brought by *Baronius* and *Morinus*, (a) who follows him herein; of no greater strength are their Arguments. They believe <sup>(a) In Ecclæst.</sup> that Christian Princes deserved this Title, and might lawfully do it, without any Spot sticking on them from the Ceremonies, for the amplitude of Power therein contained; nor out of love to Superstition, but for preservation of their Authority, without the Crime of Idolatry; not to perform any Ceremonies, but for the maintenance of their Prerogative. They urge, that without this Title, the Emperors should have been as no body, for that the Senate and People of *Rome*, would have presently Conspired against him, as one who was not a Follower of the Religion of their Ancestors and Country. That the Authority of this *Pontifex*, was most ample above the Consuls, and therefore seemed necessary to the Emperors, that thereby they might, as by the chiefest Point of Religion, to curb and restrain the Senate, which was often refractory towards Princes: and it seemed more necessary to them, as Christians, who might well perceive they reigned against the mind of the Senate; and by their Religion, raised the Envy and Malice of the *Gentiles* against them.

30. But Divines this we leave to be discussed, whether it were an innocent Mystery of State only, or a Crime; and whether Christian Princes could, with a safe Conscience, and without Idolatry or Superstition, envy the Title and a Office of *Pontifex Maximus*. Concerning the necessity and utility of this Superstition, it is not amiss to say something. It is true that the old *Pagan* Emperors assumed this Title, as a strengthening of their Powers, so that they themselves, sometimes, performed the Ceremonies, and indeed exercised the Function of a *Pontifex*, as (a) *Demitian*, (b) *Adrian*, and (c) *Alexander Severus*. Yet for the embracing of this Title, which could not possibly be separated from a mixture of <sup>(a) Plin. l. 4.</sup> <sup>(b) 11.</sup> <sup>(c) 11.</sup> <sup>(d) Spartian.</sup> <sup>(e) 11.</sup> <sup>(f) 11.</sup> <sup>(g) Lampr.</sup> <sup>(h) 11.</sup> <sup>(i) 11.</sup> <sup>(j) 11.</sup> <sup>(k) 11.</sup> <sup>(l) 11.</sup> <sup>(m) 11.</sup> <sup>(n) 11.</sup> <sup>(o) 11.</sup> <sup>(p) 11.</sup> <sup>(q) 11.</sup> <sup>(r) 11.</sup> <sup>(s) 11.</sup> <sup>(t) 11.</sup> <sup>(u) 11.</sup> <sup>(v) 11.</sup> <sup>(w) 11.</sup> <sup>(x) 11.</sup> <sup>(y) 11.</sup> <sup>(z) 11.</sup> <sup>(aa) 11.</sup> <sup>(bb) 11.</sup> <sup>(cc) 11.</sup> <sup>(dd) 11.</sup> <sup>(ee) 11.</sup> <sup>(ff) 11.</sup> <sup>(gg) 11.</sup> <sup>(hh) 11.</sup> <sup>(ii) 11.</sup> <sup>(jj) 11.</sup> <sup>(kk) 11.</sup> <sup>(ll) 11.</sup> <sup>(mm) 11.</sup> <sup>(nn) 11.</sup> <sup>(oo) 11.</sup> <sup>(pp) 11.</sup> <sup>(qq) 11.</sup> <sup>(rr) 11.</sup> <sup>(ss) 11.</sup> <sup>(tt) 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## 12 Ecclesiastical Affairs contemporary with Constantine. CHAP. I.

would not suffer their Subjects to swear by their *Genius*, yet by their *Health*  
But by the *or Safety*, they did according to the ancient Custom of Christians, by which  
Emperors Health or Safety was permitted.

36. But (to return to our Prosecution of such particular Acts of *Constantine*,  
as respected the Reformation) our Emperour, in the Twentieth of his Reign, by  
an (a) Edict, commanded the bloody Combating of Gladiators to be taken  
*de gladiis.*

He takes away the com-  
bating of Gladi-  
tors by an Edict.

36. But (to return to our Prosecution of such particular Acts of *Constantine*,  
as respected the Reformation) our Emperour, in the Twentieth of his Reign, by  
an (a) Edict, commanded the bloody Combating of Gladiators to be taken  
*de gladiis.*

(b) L. i. c. 8.  
(c) Baron. A.D. 325.

He further Prohibits Idol-  
atry by de-  
stroying their  
Temples.

37. After the Celebration of the *Nicene Council*, which was in the same Year, the former Edict was made, he more vigorously prosecuted Idolatry, though he contrained no Idolaters, as we said, to his own Religion, but only exhorted and fought to turn them by gentle means. *Eusebius Sardianus* complains that he overturned the most Famous Temples in the whole World, and every where erected Christian Structures. That this was done pretytly after the Council of *Nicea*; *Eusebius*, or the (a) Author of his Life testifies, as also *Socrates*. The former tells us, that some of the *Pagan* Temples, were, by his command, untiled, and the Gates pulled down; others were quite demolished, and the Tiles and Timber carried away. And some Graven Images, which the Heathens had of a long time ignorantly adored, were erected in the Market-place of *Constantinople* as opprobrious Spectacles. Here *Pytinus* was placed, there *Sminthius*, in the *Cirque* the *Tripos of Delphos*, and the *Heliocanthus Mules* in the Palace. Having once resolved, he thought not fit to effect his Intentions by any holtile Violence, but making choice of certain truly and anciently received Errors. This they did, which must be understood in part, and at the times would give leave, for all Idolatry was not abolished, nor all *Pagan* Temples broken down a long time after.

And removing  
their Images.

38. But mention being made by the forecited Writers of *Constantinople*, how Images were in derision erected in the *Forum* of it, we must not forget to signify, that the Reformation of Religion gave occasion to the building of that City, if *Zozimus* may be believed. He writeth, that a certain Festival-day being come, wherein it was the Custom for the Army to ascend into the

Imperial Seat at *Bracara* or *Constantina-  
polis*.

38. But mention being made by the forecited Writers of *Constantinople*, how Images were in derision erected in the *Forum* of it, we must not forget to signify, that the Reformation of Religion gave occasion to the building of that City, if *Zozimus* may be believed. He writeth, that a certain Festival-day being come, wherein it was the Custom for the Army to ascend into the

(a) C. Th. I. de muliere que  
(b) L. i. Cade Concub.

(c) Novella. (d) L. 4. c. 7.

He fixes his  
publick Ban-  
ghouses, and the  
wife of Con-  
cubines.

39. His Absti-  
nence in not  
meddling with  
the Wealth of  
the Idol Tem-  
ples near Rome.

39. Yet notwithstanding these vast Expences, such was the Abstinence both of him and several his Successors, that having the Wealth of the Idol-Temples in their Power, though such a thing might have been done upon a Religious account, and to make amends for all the Injuries and Losses the Christians had sustained from the *Pagans*, for above three hundred Years, they abstained from it at *Rome*; although in the last, where the Influence of the Senate was not so great, sometimes *Constantine*, as he justly might make bold with it, as the Author (a) of his Life writes concerning Golden Images which he caused to be melted, and referred the Metal to his own wife. Such also was his Modesty,

## CHAP. I. The Constantinopolitan Roman Empire. Constantine. 13

39. *Constantine* his new City being perfected, was a great Monument and Testimony of the Reformation. For he (a) purged it from all Superstition and Idolatry, so that no where therein were Statues of Idols in their Temples, Conf. l. 3. c. 47. (b) *Eusebius* Adorned it with many Churches, (c) *Serapeum*, also called *Sapience*; and another (d) built without the City, and named *Michael*, in memory of *St. Michael the Archangel*, who is said, there to have been, (e) *Nicophorus*; all which he took care should be well furnished with Books, the charge of which Work, he imposed on *Eusebius* Bishop of *Cesarea* by this Letter.

40. Seeing (a) that by God's Divine Providence, a great multitude of People in this City, which is called after me *Constantinopole*, have devoted themselves to the true Church; it is fit, that as their number increaseth, so more Churches should be erected. Know therefore, that we thought it necessary to signify to your Wisdom, that you should provide fifty Church Books, containing those parts of Scripture which you think most useful and profitable to the Church, and most portable, being fairly and legibly written in smooth Parchment. And we, out of gracious Clemency, have sent our Letters to the Gouvernor of your Province, to furnish you with all things necessary for the charge thereof; you ought only to take care the Books be written with all speed. And we give you Power and Authority, by these our present Letters, to take up two Waggon for carriage of the Books. Moreover, when they are fairly written, I would have them brought to me by a Minister delegated to that purpose out of your Church, whom when he comes, we will reward. God keep and preserve you dear Brother. The Emperours command was speedily performed, so that we sent him, faith our Author, fifty Books curiously written in Parchment, as may appear by his Letters of Answer, wherein he signified his joy and gladness when he heard that *Constantia* (formerly called *Gaza in Palestine*, but upon this change, named by him after his Sister) was Converted from Idolatrous Superstition, to the true Religion.

41. But not only at *Constantinople*, but in *Italy*, at *Rome*, and throughout the Empire, great was his Magnificence in the building and endowing of Churches, concerning which, a Book was written, which *Anastasius the Vatican Library keeper* published out of it; several are mentioned by the Author of his Life, and other Writers. He commanded one to be built in the very place where our Saviour's Sepulchre was, which the Heathens endeavouring to deface, had there built a Chappel to *Venus*. Vast was the Magnificence of this Church, as it is described in his (a) Life; wherein are also mentioned others built at (b) L. 3. c. p. 2. (c) C. 49. (d) C. 50. (e) C. 56. (f) C. 57. (g) C. 58. (h) C. 59. (i) C. 60. (j) C. 61. (k) C. 62. (l) C. 63. (m) C. 64. (n) C. 65. (o) C. 66. (p) C. 67. (q) C. 68. (r) C. 69. (s) C. 70. (t) C. 71. (u) C. 72. (v) C. 73. (w) C. 74. (x) C. 75. (y) C. 76. (z) C. 77. (aa) C. 78. (bb) C. 79. (cc) C. 80. (dd) C. 81. (ee) C. 82. (ff) C. 83. (gg) C. 84. (hh) C. 85. 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His Modesty that although he had Erected so many Monuments of his Glory, yet upon in refilling his none of them was his Name ingraved, contemning that which most of his Names and Titles were, and that which was engraven on any of his Predecessors had so earnestly thirsted after, of whom *Trajan*, though accounted the best, caused his Name to be affixed to all his publick Works, so that the new Buildings, *Constantine* facetiously and wittily called him *herba parietina*, as *Aurelius* *Vider* tells us.

43. Such was *Constantine's* Care and Cost for the publick Worship. For the encouragement of private Persons, we read, (a) that (besides what we have formerly mentioned) he Ordained, that such Sons or Slaves that were *Syphrati* born in Superstition, should not be forced to keep it against their minds: that Maintenance out of the Exchequer was plentifully allotted to such as turned Christians: in the first place a white Garment for Baptism, and twenty *Solidi* were allowed, provided (you must know) that they brought for their admittance, a Ticket from the Bishop of *Rome*. (b) *Nicophorus* writes, that in one year at *Rome*, were Baptized above twelve Men, besides Women and Children. In the former Treatise is found, that *Constantine* at the same time in the *Ulpian Palace*, made an Oration to the *Roman Senate* and People, 'Concerning the Faith of Christ to be imbraced by all, leaving yet a free choice to every one, what Religion they would cleave to; but declaring, that they were more acceptable that turned Christians. To the same purpose he published an Edict, which we have exemplified in his (c) Life, directed as well to the Princes of the East, as those of the West, wherein he afferts the truth of divers Arguments first, and then invites all to embrace it, declaring that none should be forced, but received if coming on their own accord, and permitting others to frequent the Temples of their Idols, and use their Rites. From which it appears that such are mistaken who suppose that all Temples were shut up, and their Ceremonies banished utterly, especially in *Italy*, and those places where the *Roman Senate* had the most Influence. Yet did he forbid such Magistrates, publicly to Sacrifice to Idols, as were chosen from amongst the Pagans; by a Law prohibited Divinations, and Commanded, as we have said, Churches to be built, as he had given example at *Rome*, larger than ever.

44. We must also account the Munificence of *Constantine*, which he shewed towards his new Citizens of *Constantinople*; not only an encouragement to such as should inhabit that City, but also to the Profession of Religion, if we consider the reason alledged by *Zosimus* for the founding of it, and the great care the Emperor took to have it clear from Idolatry, making it a Christian Colony, and the first Christian City (universally such) throughout the Empire. First of all he bestowed Bread (a) on such as had Houses at *Constantinople*, which Loaves were called (b) *Palatine*. Others (c) he affigned to Souldiers that year also had Adorned the City with Buildings. And other Loaves (d) that year wherein he was Confis, he caused every day to be distributed to the common fort, to which he added Wine, Flesh, and Oil, as *Suidas* (e) tells us, which was observed for many years. (f) One says he daily bestowed on the Poor eighty thousand Loaves, (g) another eighty thousand Modii of Wheat. This Bread was coarse, weighing two Ounces and an half. But *Valentinian* gave it pure weighing six Ounces, and the allowance was increased afterward, both by (h) *Theodosius* the Great, and (i) *Marcian*. For the distributing of it, Stalls were erected in many places, to which the Poor ascended by Steps. For one only place being not capable of such a vast Multitude, one hundred and seventeen Marble Stairs or Steps throughout the fourteen Regions of *Constantinople* were made, as we find in the Ancient Description or Survey of that City placed before the *Notitia*, whence this Bread was termed *gradus*, it being unlawful for any to receive it, but on the Stairs according to assignment.

45. For every Tribe certain Stairs were affigned, which it was unlawful to change; the Officials of the *Prefectus Annonae*, to whom (a) the care of this distribution was committed, strictly looking into it. These Loaves are called *Civiles*, because they were bestowed on *Cives* or Citizens in distinction, from the Palatine, and others that were given to certain Schools or Academies of War: this *Annona* or Provision was also called (b) *Popularis* and *Civica*. The fame of Liberality, but not in such a measure, had *Trajan* shewn at *Rome*, allowing Food to (c) twelve thousand Boys and Girls, of which *Aurelian* in *Panayrigae* created the number, as *Vopiscus* faith; whereupon in most of the Coins of *Trajan* and *Hadrian*, these Stairs are seen, by which the People attended to receive Bread, on the top whereof is seen a Scribe, and another with a Badge of

He gives  
Food to the  
Inhabitants of  
*Constantinople*

of distinction, who distributed the Loaves. At first this Allowance could neither be alienated, nor transferred from one to another; but afterwards being alienated, *Theodosius* confirmed the Contracts, and permitted it to be removed from one to another, so that afterward they might both be alienated otherwife, and given in Dowry.

46. Yet his care extended not only to the Living, he thought it a Point of Christian Prudence and Piety to provide for the decent Interment of the Dead; &c. He provides therefore Infiniti a company of Men, who were to take care of it gratis, for the Interment of the Dead. being called *Lettuarii*, for carrying the Dead out on Beds, and *Decani*, perhaps because they were divided into Decads or Tens. For the maintenance of this Company, he gave to the greater Church of *Constantinople* Nine hundred and fifty Shops, to which *Anastasius* afterward added One hundred and fifty, with certain other Revenues. The Prefect of the City had the inspection over them, whom *Iustinian* ordered to restore some of them to the Church which had been usurped by private Men, and appoint to the Defenders of the Church (*Defensores*) Eight hundred, to the *Oecomeni* or Stewards Three hundred, who our of their Revenues should monthly allow Four hundred Aurei to Religious Persons, viz. to the *Decani* One hundred eighty two, whose called *Aceritri* or Eight *Moniales*, who sing after the Beire Ninety one, to *Achylchi* that carried Lights Ninety one, to *Canonical Women* that served the Hospital and Sang, Thirty six; which Sum yearly amounted to Four thousand eight hundred Aurei. Such as would be at a greater Expence, both for Beds (or Biers) and more *Aceritri* too, were to pay what is specified in the Novel of *Justinian*, which will have an *Aceritrium* to consist of Eight *Moniales* and Three *Achylchi*. But the *Lettuarii* bore the Body, made the Grave, and did other things belonging to this Office, whereupon they were called *servarii* or Labourers, being put in their places by the Prefect of the City. At *Constantinople*, it is not certain where their Residence or Habitation was, though it be probable that they lived together, that so they might the more easily be found out, as at *Rome*, where they lived in one place (in the Fourteenth Region of the City) called *Caffra Lettuariorum*. As for their number, it doth not appear.

47. Thus much did *Constantine* really do for a Reformation, first removing Penal Statutes against Christians, then encouraging them by Restitution of their kindnes to Christians and own, afterward by discontemnancing Idolatry, as much as the necessity of times would permit, and by his Liberality towards Professors of the true Religion. The Paftors or Bishops thereof, he imbraced with singular kindnes, and tender Fatherly care, not fowring amongst them Discord, but composing their Differences, not by owning a Monarchy in a Monarchy, or making one i. of the rest, and of all Gods Inheritance; by giving him encouragement in earthly Dominion, or affording fuel to that flame of Ambition, which should at length prey upon the whole Christian World. Yet some Men have proceeded to that Vanity, as having first fancied to themselves a Spiritual Monarchy by Divine Right, in the next place, to impose a necessity upon the same Providence, for the maintenance of it in a Secular way, and *Constantine*, the first Retormer, Incourager and Indover, must have the Honour, not only to provide for the Body due maintenance, but a Crown also for the Pride and Haughtiness of a Supplicious and Prodigious Head. The good Man dreamt of nothing less. He knew no Head of the Church but him in Heaven, and though priority of place he might account reasonable to him who governed the Church in the Metropolis of the Empire, yet he perfectly understood the quality and limits of his Power, not judging his own concernments in Religious Matters, les than those of the Kings of *Israel* in old time, nor imagining that our Saviour, who said his Kingdom was not of this World, had designed the lessening of Temporal Power, or subduing it wholly to a Spiritual Empire.

48. Yet is he made a great and voluntary Agent in such a prodigious Design, and as a Testimony therof, a Constitution of his is produced, whereby a vast Temporal Dominion is bestowed on *Syuefer* Bishop of *Rome* and his Successors. Great difference there is amongst the Afters of the Spiritual Empire, concerning the Authority of the Edict, and even the verity of the Donation, the reputation of it being almost extinct, till a little revived of late times by one *Marta* a Doctor of *Naples*, who is so confident of the certainty and truth thereof, that he faith, *Non est alterius dubitandum*, None ought hereafter to doubt, but that it was really made by *Constantine*. But that which gives greatest countenance to the Edict, is the Decretal Epistle of Pope *Leo* the

the Ninth, who *verbatim* almost, repeats it whole so far as concerns the Donation.

A forged Edict of Constantine, to Sylvester Bishop of Rome. <sup>Epih. 1.</sup> “ As namely how Constantine wrote in his Edict, that he would exalt <sup>Lev. 9. 12.</sup> the most Holy See of Peter more than his own Empire or earthly Throne, <sup>13. 14.</sup> giving unto that See, Potestatem dignitatem & honorificentiam Imperiale, <sup>15.</sup> Imperial Power, Dignity, Vigor and Honour, (whereby the Pope, of a

Bishop, is made an Emperor, and above the Secular Emperour himself.) How he Decreed, that the Roman See Principatum repeat, should be Chief of other Churches, and have Principality above the See of Alexandria, Antioch, Jerusalem and Constantinople, and of all other Churches in the whole World, (whereby the Spiritual Principality above other Patriarchs and Bisbops is conferred on the Pope.) How he gave to Sylvester and his Successors for ever, his Lateran Palace, which is preferred above all Palaces in the World, his Diadem and Crown, his Mandilium, his Cloak, his Coat, & omnia Imperialia indumenta, all Imperial Robes which he himself wore, his Imperial Guard, his Imperial Scepter, & omnem processioneum Imperiale cultuminis, & gloria potestatis nostrae, and all the residu of his Imperial Dignity, Honour and Power. There is his Estate such, and so Pompous, that Constantine himself, (as the Charter saith) held the Pope's Bridle, and performed officia Stratoris, the Office of a Groom of the Stable, or Yeoman of the Stirrup unto the Pope. Here to the end that the Pontifical Height should not seem vile, but be Adorned more than the Dignity and Power of the earthly Empire; he gave unto Sylvester and his Successors for ever, both the City of Rome, and all the Provinces, Places and Cities of Italy, and the Western Countries, Decreeing all these his Grants to be kept inviolable and unchangedable, usque in finem mundi, even to the end of the World. Here's the Popes Revenues, and the Rich Patrimony of St. Peter.

50. Thus much and far more doth Pope Leo *verbatim* recite, out of the Edict or Charter of Constantine, all which he saith, he fers down, left any scruple of doubt should remain, touching the Popes earthly Dominion, Nevr leviter suscepimus inepiti & antibus fabulis sanctam Romanam sedem velle nisi inconscium honorem vendicare & defensare aliqua tenuis; Let any shoud so much as but lightly suspect, that the Roman See would challenge, or any way defend their Honour, by foolish and uncertain Fables. Yea, he adds of this Edict, and that which he cites out of it, that he therefore relates it that hereby, Veritas fundetur & confundatur Vanitas; That Truth may be confirmed, and Vanity confounded, and that all Catholicks may know, nos, himself and other Popes, to be the Disciples of that Peter, who saith of himself, We have not followed Unlearnt, or sophisitac or falsly devised Fables. And yet more to Command this Edict, he adjoyns; “ Know ye that we do inculcate unto you these things which we have not so much recovered, Relata quilibet, by any Relation or Hearsay, quam quo ipso iufo & talia comperta sunt; as which we have found out by our own sight and feeling. Thus writes Pope Leo for the Certainty, Truth and Credit of this Charter of Donation, to Pontifically and Assuredly, as one faith, as if he had seen Constantine set his Seal unto the same, or lay it with his own hand upon the Body of St. Peter, as the same Leo saith he did.

51. This Charter carries in its own Face such manifest Tokens of Forgery, that the Recital may well enough seem a sufficient Confutation of it, and to such as are conversant in Histories, and not ignorant of the State of Rome, and all the Western Provinces long after Constantine's time, and how they were governed, it cannot but seem exceedingly Ridiculous. But farther observe, that the very Ground and Occasion why Constantine is said to have made this Charter, is false and forged, viz. the supposed Leprofie, Persecution and Baptism of Constantine by Sylvester, as we shall see in due time and place. Secondly, who can abstain from smiling, to find the See of Constantinople mentioned in this Edict, as one of the Patriarchal Sees, whereas neither had it Patriarchal Dignity, before the second General Council, (that is more than fifty Years after the Donation is supposed to be made) nor was there at that time so much as the name of Constantinople; for the City was then called Byzantium, and several Years after, not changing its name till after the Nicene Council, as Baronius acknowledges. But this Donation of Constantine being made a little after his supposed Baptism by Sylvester (the fourth day, as the Acts of that Pope declare) fell into the Twenty ninth year of his Reign, and that preceding the Nicene Council.

One

One would therefore think that there was some Fraud used in the inserting of this name, but that there is an uniform Consent in all the Forms and Copies of the Charter, both Greek and Latin, kept safely in their Vatican, as they affirm, and ratified by the Decretal Epistle of Pope Leo for true and Authentical; so that there can be no suspicion of Corruption in those words of the Edict. The Errour and Corruption was in the Author alone, who forged such a gross and uncredible Untruth.

52. But Thirdly, had Constantine given Principality to the Roman See above all Churches in the World, as the Charter saith he did, what Folly was it in John Bishop of Constantinople, Cyriacus and others, to strive for that Preheminence? Why did not Boniface the Third throw this Charter made by Constantine: Why did he use so much intrety and means to Phocas a Murtherer (as Platina saith he did) that the Church of Rome might be called First of all Churches? When the same was long before almost three hundred years, granted by a fair Charter to the Roman See, by so worthy and renowned an Emperour. Fourthly, In this Edict Constantine is made solemnly to give to Pope Sylvester the Lateran Palace which Siginus, Baronius and Binnius (all) will have bestowed long before on Pope Milites his Predecessor, in the Seventh year of Constantine, viz. twelve years before he was either Baptized, or made this Charter of Donation. Fifthly, In this Edict Constantine is made to say, that he will have all People in the World to know, that he had builded unto Christ within his Palace of Lateran, a Church from the very Foundation, together with a Font; yet was the Edict made, as they themselves profes, in the fourth day after Constantine was Baptized, and how then was it possible that such a Stately Fabrich should be raised in four days? Especially considering that the Acts of Sylvester having declared what Constantine did all the seven days he was in *Albis* after his Baptism, say, that he laid the Foundation of this Church on the eighth day. Whether then could that Church be builded on the fourth day, whose Foundation was but begun and the Earth first digged on the eighth day after his Baptism?

53. Further, Sixthly, This Edict, as by the words of it are evident, followed the Leprofie of Constantine supposed, and his Baptism, and therefore could not be made before the ninth year of his Reign, wherein both the Baronius and Binnius account to have happened. Yet is it dated in the fourth Consulship of Constantine, which he exercised with Gallicanus, whereas his fourth Consulship was in the Tenth year of his Reign, by which account he shoud have made this Edict and Donation eight or nine years before the occasion and cause thereof was presented; besides (see the Stupidity of the Forger) not Gallicanus, but Lcianus the fourth time was Consul with Constantine in his fourth Consulship, as appeareth both by the *Fassi* and many Imperial Constitutions of this Year. And indeed forasmuch as Gallicanus was never Consul with Constantine, as by the *Fassi* is evident, this Edict supposed to be made in their Royal Consulship was never made.

54. To these reasons may be added the Testimony of their Cardinal Baronius, with whom agreeht Greterz, who hath written an Apology for him in this very Point. He (a) proves it a mere Fignment and Forgery, because first the ancient Popes since Constantine's time, though having many occasions to dispute against Princes touching the Rights and Prerogatives of the Church, yet none of them before the thousandth year after Christ, is read to have defended the same by Authority of this Edict, and yet they knew and make mention of Sylvester's Edict. 2. It is certain that the Emperours make no mention of that Edict of Constantine's Donation, and yet in the Charter of Henry the First, there is mention made of all the former Emperours who had made such ample Donations to the Roman See.

3. This Edict was not in the Ancient Acts of Sylvester, but was by Forgery inserted into them after the thousandth year of Christ, being feigned by some Græcian under the Name of Eusebius, and published by Theodorus Balsamon, whereas till then no Græcian had set it forth; and from the Græcians it came to the Latins and Western Church: Leo the Ninth being the first Pope that makes mention of it. Thus by the Cardinals acknowledgment, we may see what Truth there is in Popes, especially in Leo, who in his Decretal Epistle most solemnly commends this Edict for an Ancient and undoubted Evidence, such as he knew by sight and sense to be the true Deed of Constantine, which yet the Cardinal, after long listing of Monuments and Records, testifieth to be a Forgery, and that of the Græcians first of all devised, as he saith, about Seven hundred, and published Eight hundred years after the Death of Constantine. Stenobius (b) against this

D. <sup>(b) De Div. Cyprian.</sup>

From the  
Testimony of  
Cardinal Baro-  
nii.

*De Graecis:*  
short of his  
Defense of  
Constantine.  
p. 127.

(a) Baroni. et  
An. 1191.  
Num. 52. &c.

D. <sup>(b) De Div.</sup>  
Cyprian.

Date afferet it for marvelous Impudence in any to deny that this Donation or Edict is set down in those Acts of *Sylvester*, whereof *Gelasius* speaketh, saying, I can produce all Libraries for witness hereof, all which have, together with the History of *Sylvester's* Baptizing *Constantine*, this Donation Priviledge or Edict.

And Sta-  
ches the V  
can Libra-  
keeper.

55. This *Stenches*, who was also Library-keeper to the Pope, convinceth as  
ey Witnes his Fellow *Baronius* of Impudence and Untruth, for denying this  
Donation to be mentioned in these Acts of *Sylvester*, of which *Gelasius* speaks,  
and for flandering the Greeks as devisers of it about the Year 1000, which to  
have been in their Vatican before that in the time of *Gelasius*, he for a certainty  
figures us. Hence a Learned Man deservedly breaks forth into this Exclamation :  
How may we trust any Vatican Library-keeper, if *Stenches*, an Eye-witnes, sa  
not to be trusted in this Case ? And if we credit him, who ever hereafter will  
trust his Fellow *Baronius*, who thus notoriously downfaced the Truth ? How  
ever one may rightly affirm that both of them do in part say truth, and both  
of them in part do err. That this Edict of Donation is a very Figment, *Baronius*  
rightly avoucheth, but *Stenches* and the rest holding the contrary with him,  
I speak far amiss. Again, that this Edict was of Ancient time in the Popes Library,  
and in those Acts of *Sylvester*, which *Gelasius* mentioneth, in this *Stenches* de  
serves to be credited. But *Baronius*, in saying it was not extant till the 1000  
year after Christ; nor published till *Balfamor*'s time, in those the Cardinal-faith  
iar amiss. So with *Stenches* we profess, and have proved also the same Edict to  
be nothing else but a Forgery and Figment. What they say amiss we reject in  
either : what they rightly affirm, we accept of either, and upon both these Truths,  
which they severally profess, we rightly and safely conclude it to be an Ancient  
Forgery.

And  
fish A  
for the  
supp.

Dr  
Barbara

which they vanity professed, were  
Forgery.

56. But though the Edict or instrument of the Donation be forged or falsified,  
yet the Donation it self may be good, saith (a) Gretzer, who for such Labours  
to defend it, telling us that the Popes have other undoubted Charters for their  
Temporal Dominions, (which Cardinal (b) Alfonius flatly denies) though their  
Rights justly rely upon the Donation of Constantine. His strange reasoning  
lies in perhaps, an acute Logician saith he, will say, *That perhaps the Donation*  
*was made by witness only without any Instrument.* But though a frivolous caviling  
Sophister may, yet no sober Man will say so. Where are these Witnesseſ, or  
who ever heard of them? Why may not the Bishop of Constantinople plead the  
like Donation by word of Mouth, of *Rome* and *Italy* from *Constantine* to him  
and his Successors for ever; and say it is proved by Witnesſes, that now are  
dead without any Deed or Instrument to testify the fame? And how can an  
acute Logician effectually overthrow the one and defend the other Donation?  
But to silence the Jēſuits acute Logician, three several Popes, viz. *Adrian*, *Leo*  
*the Ninth*, and *Nicholas the Third*, are Witnesſes that the Donation of *Constantine*  
was made by a Charter and Instrument, whereof the firſt faith of that Con-  
ſtitution, and others that they were kept in *Lateraneſis Scrinio*, in the *Lateran*  
Regiſtry; and this was about the Year 790. The ſecond tells us he had and  
handled the very Charter of *Constantine's* Donation, which was about the Year  
1150. And the third faith that *Constantine* left unto *Sylvester* the City of *Rome*,  
and declared *Per Pragmaticum Conſtitutum*, by a Pragmatical Conſtitution or  
Writ of Record, that he and his Successors ſhould have the diſpoſing or Go-  
vernment thereof; which was about the Year 1280. To these might be added  
the Testimoniſes of Cardinal *Alfonius* and ſeveral others, of whom ſome profeſſes  
they were Eye-witneſſes of that (forged) Conſtitution.  
They will farther ſay, *It may be that the Instrument*

And from  
Probabilities  
and Conje-  
cture

The Testimonies of Cardinal *Avalos*, &c. &c. were Eye-witnesses of that (forged) Constitution. It may be that the Instrument Charter is either perished or corrupted by long Continuance. A Saying every whit as worthy and rational as the former. So may also another, and as good a Logistician say of the Donation of Rome and Italy made by *Constantine* to the Bishops of *Constantinople*. And whether is *Stenobus*, with all Libraries, Pope *Gelasius*, and *Leo the Ninth*, so affinely testifying the forged Charter not to be lost or perished; or *Greitzer's Logician*, coming in with another perhaps more to be credited in this Cause? After these so furious Assualts of Logistic, he leads on his great and prevalent Arguments, which he is forced to call Probabilities or Conjectures. One of the best is taken out of *Bonarius*, who saith, *It is not for nothing that the French Kings in their Writs of Donation do profess that they reforo to the Roman Church the Dominions which they took from the Lombards.* But

CHAP. I. *The Constantinopolitan Roman Empire.* Constantine. 19

But the Inference thence made, is neither necessary nor probable. They might be restored, though the Popes had got them by Invasion, wrongful Intrusion, Fraud, Robbery, Rebellion or Treason, as the Popes got them in very Deed, from the Eastern Emperour, not possesing them by Right or by any Donation, much les than of Constantine, as is clear from *Sigonius* an Historian of their own, and we shall particularly discouer in due time and place. His other Conjecture is, *Seeing it is most certain that before Pipit's time, yea before Aripert's (that is before the 704. year of our Lord,) the Popes had divers Provinces subject to their Dominion, and there appears no Evidence for any other Title, whereby they should have and hold those Lands, it followeth that the right to have them is not unprobably derived from the Donation of Constantine.*

58. His Proof is only of the Patrimony of the *Cottian Alps*, and his Conclusion is of many Provinces, whereas that Patrimony was so far from (a) containing many or any one Province, that it was but certain Villages or Farm-houses in the Northwest Part of the Alps; and what is this to the Donation pretended from *Constantine*? A few Cottages or Farm-houses, as he himself calls them, to *Rome*, to all *Italy*, to all the Western Provinces and Kingdoms. And were there not many other means how the Pope might get them besides *Constantine's* Donation? Besides it is clear from *Sigonius*, that *Aripert* and *Liprandus* gave of their own to the *Roman See*, as well as reformed those Farms, and how could they give what was its Right before? And farther, what is this Patrimony which their own Writers confess to have owned subjection to the Emperor by Tribune, to an Imperial Monarchical Supream and Independent Dominium.

Which are  
glib, and as  
such proved by  
three convinc-  
ing Argu-  
ments. The Pope's Argument is, that he had given the independent Dom-  
inion in all Italy and the Western Provinces : These Arguments are too trifolous  
to be insisted on : we shall come to those of our own against this Donation, which  
carry with them much more weight, and will, to any indifferent Person, put the  
question out of all Dispute. The first is drawn from the Testament of Constantine,  
wherein he is said to have divided the whole Empire amongst his Sons.  
To be sure whether it was divided before or after his Death, the Western Part  
fell to Constantine and Constans, the Eastern to Constantius, even by content of  
the Pope's greatest Disciples Sigonius and (c) Baronius. Then is it at all to be  
believed, that if Constantine had formerly made, either by Word or Writing, an <sup>(b)</sup> <sup>Decree</sup>  
<sup>dict. imp. L. ad anno</sup> absolute Donation of Rome, Italy, and the Western Provinces to the Pope, and  
that to Solemny, that as Leo the Ninth faith, he Decreed that Donation to abide  
firm and inviolable unto the end of the World) so Pious and Prudent an Em-  
peror would within twelve Years after do contrary to his own Act? Espe-  
cially in his last Will and Testament, wherein he would rather have testified his  
Religious Affection and Love to the Church, by an Addition of some other Gift,  
than leave to eternal a Blemish upon his Name, of Inconstancy, Injustice, Im-  
piety, Sacrilege, and making his own Children Inheritors of what he knew was  
neither his to give, nor which they, without open Injustice (if he had right to  
give it) Impiety and Sacrilege might accept, hold or Possess.

59. A second reason is, the perpetual Possession and Dominion which the Emperors had of *Rome* and *Italy*, with the Government thereof, which continued still in them, not only after *Constantine's* time, but even whilst he lived, till it was unjustly first taken from them by the Popes, and then confirmed by *Pipin*, *Charles the Great* and others. In the very next Year after this supposed Donation, was (a) *Severus* Prefect of *Rome* appointed by *Constantine* to govern it, with the Cities belonging thereto, by Imperial Authority as it formerly had been: The next year after was (b) *Maximus*, the two following (c) *Ancius Julianus* and *Optatianus*, and throughout all *Constantine's* time, every Year he had his Lieutenants to Govern the City of *Rome* for him and in his Right. It were easie to express almost in each Year the several *Prefecti urbis* under *Constantine*, *Constantius*, *Valentinian*, *Theodosius* and other Emperors, for more than One hundred Years after *Constantine*, and several have according to occasion been mentioned. After the time of *Valentinian the Younger*, when the Western Empire, through the Corruption of Barbarous Nations, began to decay, that the Supreme Government of *Rome* and *Italy* remained in the Emperour his appointing Kings of *Italy*, after them Dukes of *Rome*, and Earchs of *Ravenna* is a sufficient proof, and this is evident, not only from other Authors, but *Sigonius* (d) the Popes own Servant. Now can it be imagined that all these Emperours would so injuriously intrude into St. *Pete's* Patrimony? Can any one imagine that the Popes, Men of high Courage to defend their Right, would have put up so great Wrong, without so much as once

P 2 checking

clicking the Emperour for so open Injustice, Sacrilege, and Usurpation? May not the silence of so many Popes, and continued Possession by so many Emperours, be thought a just reason to condemn that pretended Donation?

¶ 62. But the third Proof, that Constantine made no such Donation, is the Testimony of their own Writers, who seeing that neither *Eusebius*, *Rufinus*, *Theodosius*, *Socrates*, *Sozomenus*, *Europius*, *Vidor*, *St. Jerome*, *St. Augustin*, *St. Basil*, *St. Chrysostom*, nor *Ammianus*, the *Tripartite History*, *Damascen*, *Bede*, nor *Origen*, nor any who have most diligently written the Acts of Constantine (being Authors of good Credit) not only do make no mention of this Donation, but further declare that he so divided the *Roman Empire* amongst his Three Sons, that all *Italy* was allotted to one of them. And own it as a Fable concerning the Testimonies of whom, as also the Arguments offered by *Marta* and others in vain, to confirm the fictitious Donation, amongst many others who have written abundantly to satisfaction in this Argument, Dr. *Crackanthorp* a most Learned Church Antiquary is especially to be consulted, we having rather by saying so much, transcended the Nature of our Design.

¶ 61. Constantine, though not guilty of such a Crime, as to found or establish a Spiritual Tyranny, yet sufficiently provided for the Patrimony of the Church, first by (a) reforing, as we formerly said, its Ancient Possessions, of which it had been robbed in times of Persecution, the Oblations and Treasures of the Church being before his time so very great, that the Bishops of *Rome* might easily purchase much more than that one Patrimony in the *Cottian Alps*, containing a few Farms or Villages. He became a very great Benefactor by that Law mentioned by the (b) Author of his Life, by Virtue whereof; If none of the Kin- dred of Martyrs Confessors and Exiles were alive, who might succeed them as Heirs, it was Enacted, that every where, and for ever, the Church should have and enjoy their Possessions. These Incorrigible Encouragements his own Example and the Religious Inclination of Christians, always affectionate in their first Conversion, were sufficient Foundations for ample Structures. Many private Men gave not only Goods, but Lands and fair Possessions both to other Churches and that of *Rome*. *Profer* (c) writes, that the Church of *Arles* was enriched with the (c) *De vita Contemp. l. 2.* Possessions that many bestowed on it. So many and so ample Donations of *St. Austin's* time, that both *Aurelius* (d) his (e) *de Serm. 49.* Lands were made to the Church in *St. Austin's* time, that both *Aurelius* (d) his (e) *de decess.* Predecessor, and (e) himself also sometime, refused Lands that were offered to *decess.* be given, sometimes restored them, and that unasked, after they were given. *ut in vita Aug.* The like Donations might be shewed in other Churches, especially in the *Roman*, (f) *C. Th.* to which they were so liberally made, that Christian Emperors (as *Valentinian*, *Gratian* and *Theodosius*) by their (f) *Edicta* did restrain them; and the like (f) *C. Th.* Laws were made in *Spain* and *France* in after-times, which were imitated by *I. 20. de Epif. clericis.* *Edward the First*. But thus much of the Reformation of Religion by *Confantine*, carried on as the Times and Affairs would comport, the Progress and Perfection of it we shall discover in due time and order.

Such large  
Gifts to the  
Church, that  
caused him a  
Scarcity of  
Mortmain.

Order and  
Government  
absolutely ne-  
cessary.

**T**HAT Government and Order are necessary for the well being of Mankind, however distinguished into Parties and Societies, is too evident to be disputed; the Effects of them, and of their Contraries, are so convincing, that they equal the Causes of the most clear Demonstrations. Such is the Depravity of Mens Minds and Inclinations, to violent their Tendency to all Mischief, that they can no more subsist without Government, that live without Disorders (if left to themselves) and mutual Injuries. Therefore hath the wise Creator and Disposer of all things, that he might regulate our Inconstancy, and bridle the Extravagance of our wild and violent Affections, ordained his Deputies in the World, with a Rule for Direction, and a Rod for the Corruption of Manners, with that to lead, and this to drive us on the right way, lest the disturbance of Order should bring Confusion, and Confusion certain Ruine and Destruction.

2. Such being Gods Ordinance and Constitution in Civil Society and external Commerce, can it be supposed that equal Care should be wanting for the Government of his Church, which is the *House of God*, the *City of the living God*, the *Kingdom of his most dear Son*. He that takes such Care for Kingdoms of the World, would he not make as good Provision for such as he hath taken out of the World? If Disorder, Confusion and Anarchy be a thing to be dreaded in the State, is it not as much to be feared in the Church? God is no where the Father of Confusion, but of Order and Peace, how much more than in that Spiritual Community? Where he Commands that all things be done Decently and in Order? But what Order can there be, where there is no Governor, where there is none that obeys, where every one may do what is lawful in his own Eyes? Therefore hath he appointed Stewards over his Family, Leaders over his Flock, Labourers over his Harvest, Husbandmen over his Field, in sum, Diversities of Administrations both for the Building and Preserving of his Church, which is the Body of Christ. It hath he placed, as in the Humane Body, several Principal Members in Subjection and Subordination to himself the Head, which being as Eyes, Ears, Mouth and Hands, the Body might not seem Deformed and Maimed, nor be unable, for want of Help and Conduct, to look to it self, or provide for its own Health and Security. But we must not suppose that Discipline is necessary in the Church merely for to contain the People in Obedience, for regulating the Flock, and not for the Government of the Pastors. This were to lacerate the Flock, and neglect the upper and most Principal Parts, which by how much they are more Excellent, the Disciples of them are more Dangerous? The House cannot stand, if the Builders themselves pull it down, the Harvest must be lost, if the Labourers Scatter, and Gather not. If the Salt have lost its Savour, wherewithal shall it be Seafoned? If the Light of the day be Darknes, how great is the Darknes of the Body? If the Leaders themselves go Astray, the Soldiery must needs go aside and Wander.

3. Yet in a thing of such Consequence, and wherein no less than the Welfare of the Body of Christ himself is concerned, a Polity and Government is not to be Framed according to the Pleasure of Man, neither is his Fancy to be the Standard where Decency and Order are the utmost Bounds. An indeavour is to be used ever, that the same Administration of External Discipline be used in the Church, which our Lord himself hath taught, and from the Beginning of the World approved. Now that Polity which God appointed at the Beginning for the External Government of his People (the Internal by his Spirit in the Hearts of the Faithful we own and meddle not with) confided in the Authority and Power given to Fathers over their Families. For he would that the Fathers should be both Instructors and Governors to their Children, Nephews, and all under their Power, commanding their whole Offspring to pay them Honour, Obedience and Observance, to acknowledge the Will of God revealed to their Fathers, and obey their Admonitions and Instructions in his Worship. A most

Paternal  
Government  
first appointed  
by God him-  
self.

Confide Bil-  
lum Episcopis.  
Tunc pater  
h. de seruatis  
Ecclesia Christi  
Governeretur  
exp. 1. &c.  
certain

certain Reward of this Obedience, was the Blessing of God pronounced by the Mouths of Parents, who also foretold the Curse of God against Disobedient and Rebellious Children. The Patriarchs of old were Priests and Prophets for their Progeny, and Magistrates also for the Government and Restraint of them, being the Will of God in those times to have his People ruled only by Paternal Power. Hence in the Decalogue *Moses* comprehends Princes per *Magistrates* in the name of Parents, and in the Old Testament almost every where Princes and Governors are styled Fathers, the Holy Ghost signifying that Princes ought to embrace and tender their Subjects with the same Love and Care that Parents bear to their own Children, for as much as by Divine Institution all the Power of Princes flowed from Paternal Authority. From *Adam* to *Moses* we have defending a Power of Fathers over their Children, and Eldest Sons (except where by an extraordinary Providence the Case was altered) over their Brothers and the rest of the Family, in a continued Series for the Government of the Church established and approved by God, but of Equality or Colation in Government, neither any Precept nor Example.

4. The Family of *Jacob* being grown into a Nation, that Domestick Discipline, as more agreeable to a Family than a Nation or Region, was abrogated; and out of Twelve Tribes one was chosen for the Exercise of Priesthood, and the Charge of all Holy things; wherein, according to the Number and Order of such Princes as descended from their common Progenitor *Levi*, God Ordained several Degrees and Dignities, for the Interpretation of the Law and the Service of the Altar, which Degrees were so regulated, that not only the *Levites* were under the Priests, but also of both sorts some were inferior and subject unto others. Of the *Levites* were Princes such as were Chief of the Families of *Gershon*, *Kohath*, and *Merari*, the three Sons of *Levi*, after whom followed other Fathers who directed their Brethren the *Levites* in their Ministerial Function, and whereof some were made Judges and Magistrates, as well elsewhere as in their own Cities, not only in the work of the Lord, but the Kings busines also. And some of them were Affiliants in the Great Council or *Synodum of Hierusalem*, to the Princes of the Priests and Tribes. Amongst the Priests themselves the Prime Dignity remained in the High Priest, who by Divine Institution was Chief or Prince of the Princes of *Levi*, and was over the Chiefeft Judges at *Hierusalem*, as well Priests as others, in the Lords busines. Which Honour was given him, not because herein he was a Type of Christ, but because this Form of Government was fittest for the Jewish Church: For neither *Aaron* nor any of his Successors represented the Kingly Office of Christ; otherwise our Saviour had been a Priest after the Order of *Aaron*, as well as that of *Melchizedek*; if *Aaron* as well as *Melchizedek* had obtained as well the Dignity of King as Priest: but it is sufficiently clear, that the Scepter belonged to *Judah*, and not to *Levi*.

5. To the High-Priest (who ever ought to be of the Family of *Eleazar* and *Pheas*) was adjoynted another, as his Second or Deputy out of the Progeny of *Itamar* the other Son of *Aaron*, to whom were subiect the *Gerbonites* and *Itamarites* in the Ministry of the Tabernacle. And from these two Roots as it were sprung those Four and Twenty (a) called Heads and Fathers of the Priests, who were sprung from the former two Princes or Heads, so had they others (b) subiect to them, as well Priests as Levites, whose Service they used in the discharging of their Courses. Their number sometimes failed both by reason of frequent Exile, and the decay of Families; but in the Old Testament they were called (c) Fathers and Heads of the Priests, and in the New Chief Priests or *Archipresitae*. Of both sorts we find not only Priests but Levites were Judges appointed and Governors of Cities as well others as their own Forty eight. And many Causes of greatest moment were brought before them alone, or for the most part, as those concerning Leprosie, Jealousie, Secret Homicide, False Witnes and the like, in which Matters the People and Magistrates were bound to consult and expect the Sentence of the Priests. But we must not forget that the most Doubtful Intricate and Weighty Matters were referred to the greatest and gravest Council or Sanhedrim, which being to sit at the place where the Ark of the Testimony abode, in the time of King *Jeboaphat*, confuted of the Levites, Priests, and Heads of the Families of *Israel*, had *Amariah* the High Priest, Prince or Chief in all Matters of the Lord, and *Zebadiah* Prince of the House of *Judah*, chief in the Kings busines. This

A Sele<sup>ct</sup>  
Tribe chosen  
to the Exercise  
of Holy things.

Who govern  
Power, but are  
of different  
Orders and  
Degrees.

This Sanhedrim thus Constituted in the time of *Jeboaphat*, a Prince most observant of the Mosaical Law, was but a continuation of that great Council of Seventy Elders whom God Ordained as Assistants to *Moses* in the great Burthen of Government. Now although we shall not deny, that by reason of the peculiar Constitution of the Jewish Commonwealth under the Mosaical Law, no "necessity" (c) *and ergo* can be drawn from the diverse degrees of Priests and Levites, to the framing of the very same Polity in the Church of Christ, yet for Preservation of good Order, that the Pastors and Governors of Gods Flock may the better do their Duty, and not be found unworthy of their calling, either in respect of Depravity of Manners, or unfoundness of Opinion, the Wisdom of God that evidently appeareth in the Levitical Polity, is not lightly to be esteemed or rejected. For if in every well constituted Society Order is very necessary; and Confusion, of which God never is Author, is with all Industry to be shunned; we neither ought to inquire for, neither can we find a more excellent or perfect Pattern of Church Government (so far as time, place, and the Condition of Persons will bear) than what by God himself was settled and confirmed in the Church and Commonwealth of the Jews. And although that Government be not thoroughly known, neither is there necessity of being fully conformable to it, by reason of the many and various Differences and Disproportions betwixt that Commonwealth and the Christian Church, spread so far and wide amongst so many and various Nations; yet this is clear, that God would not have that Church governed by all the Priests and Levites qualified with equal Power and Authority, but that he subjected some to others, as well in the Sacred Function as the Civil Government, and that all fite not promiscuously in that great Sanhedrim of the Seventy Elders, but such only were chosen into that Assembly who were eminent for their Virtue, or Nobility of their Extraction. Hence it is evident from the Levitical Discipline, that the Government of the Church by Ministers of unequal and differing Orders and Degrees, is more agreeable to the Wisdom of God revealed in his word, than that which indifferently allows to Pastors equal, or one and the same Authority.

6. Whilst our Lord himself was upon Earth, although all Power in Heaven and Earth was given him, yet did he not manifest or challenge it till he was risen from the Dead, but the External Government of the Church he left to others, as not so proper to the Son of God as to Mortal Men. His Kingdom was not of this World, but Spiritual, exercising his Authority over all in the Power and Majestie of the Spirit, protecting and defending his Subjects against all outward and inward Enemies, and carrying on his work notwithstanding all Opposition, in an irresistible, though Secret and Spiritual way. The external Administration of Power, such as was convenient for the Peace, Order, and Decency of his Church, he delegated to those whom he made Leaders of his Flock and Stewards of his Household, upon the removal of his Corporal presence. Those were his Disciples of whom whilst yet he was upon Earth he made two Orders or Ranks, one of Apostles, being Twelve Messengers invested with chiefeft Authority; another of Seventy Persons more in number, but with less Power, whom he sent before him to Preach in each City or Town whether he should come. They (not those) were his constant Followers and Domesticks. Attendants, heard all his Sermons, saw all his Works, being chosen for this purpose to be certain and Eye-witnesses to the Word of his Doctrine, Miracles, Afflictions, Death and Resurrection. They and no others were at Table with him at his last Supper, heard the Prayers he made, received his comfortable and encouraging words, and the large Promises he made at parting. To them did he assign the whole World as a Province to Preach the Heavenly Truth, and Found Churches throughout the World, but to direct and order in his Name and by his Authority, all the Faithful in all things concerning Faith and Manners; to prescribe Order in Government of his Church, and therein Establish what might be necessary for its Increase, Peace and Unity, for restraining the rebellious and Refractory, Provision of Faithful Pastors, stopping the Mouths of gain-sayers, and delivering up to Satan such as were incorrigible in Wickedness and Blasphemy. And for all those things they had most ample Gifts of the Spirit, and were indued with Power from High.

Chief ap-  
pointes his Ap-  
petiles and the  
Elders in the like  
manner.

(a) *Chrem.*

(b) *Nehem.*

(c) *Ibid.*

(d) *Mat. 12.*

v. 16.

*Mark 11. v. 14*

7. In  
they  
Ordained

7. In this manner of chusing Disciples and gathering the first beginnings of his Christian Church, our Saviour seemeth to have respected the Jewish Polity, wherein Twelve Princes by Gods appointment were chosen out of the Tribes, one out of each, and afterwards Seventy Elders were joyned with the rest in Council. By which diversity both of number and degree, a difference appears clearly in the Dignity of Governours, both in the People of God and Christ's Church, and is evident in the promotion of *Matthias*, after the Treason and end of *Judas*, <sup>nam qui</sup> *procurari ad mattheum* *procuratur*. The Apostles had under them certain Disciples whom they still took with them as well for ease as Company, and when they had been sufficiently instructed, they partly sent to plant other Churches, when they themselves were called away into other places, sometimes employed in perfecting what was begun, restoring what was decayed, or otherwise as occasion required: And for that they knew by reason of their constant Converse the whole senie and mind of the Apostles, they were appointed (as *Timothy* by *St. Paul*) to Ordain and Govern other Pastors and Teachers, than whom they were therefore more eminent and of greater Dignity in the Church.

8. The Apostles were all of the same <sup>Par in partem habet imperium.</sup> Dignity and Power, not one placed above another as to Authority. Their Lord forbade them all Ambitious Desires, *pari dignitate & potestate*, which before his Resurrection they were not free from harping still upon a splendid Temporal Dominion, as their Country-men do at this hour, which the *Meflab* should enjoy. As he checked such Imaginations, and denied them the use of the Temporal Sword, (which as he found to be left to the Magistrate,) was so far from forbidding them the exercise of just Authority over others, that he placed them in Dignity above all others in his Church, neither forbade them to receive any Names or Titles of respect, but ambitiously to seek after and defremte. Neither did he joyn in equal Authority any Presbytery or Society of inferior Pastors for the Government of the Church, much les any Lay-persons, an Invention that bears not the Date of One hundred and fifty years, and never was heard of till of late time in the Church of God, whatever is pretended. The Apostles were furnished with admirable Gifts of the Holy Ghost, but such were requisite for the laying of such considerable Foundations as those of Christianity; for converting the Incredulous that never had heard of Christ, and when they did, would be too apt to stumble at his Sufferings; for strengthening the Faithful, who were but fadly entertained by the unbelieving World; and for furnishing so many Churches newly planted with careful and able Pastors. The Church being settled, there was no necessity of the continuance of such Miraculous Power. The Scripture is sufficient in all Ages to declare the Truth; the Miracles then wrought give it sufficient Testimony; the Authority of that first Commission is still continued by Succession: The Abilities of Pastors do not now appear on a sudden, but ripen with time if they be industrious. Yet those parts of Apostolical Office which lie in Teaching, Baptizing, Administiring the Lords Supper, loosing and binding, laying on of Hands in the Ordination of Pastors and Ministers, these still continue in the Church, and so must as long as the Church it self continues. These we may in fewer words cliftenghiff into Doctrine and Discipline, Administration of the Word and Sacraments, and the Power of the Keys and Ordination.

9. The former did belong indifferently to all Pastors and Ministers of the Church, Preaching the Word and Administiring the Sacraments, was their general Office and Duty whilst the Apostles yet lived, who referred Power of the Keys and Ordination to themselves. Such they chose at first for Pastors and Teachers, as were for their Age and Gravity most capable of Reverence and Honour, in which respect they were called *Presbyters* (from which word is derived the French *Prefres* and our *Priests*) or *Elders*. Afterwards such Young Men as were of special Abilities were admitted, and yet retained the old Name which we had made familiar. The Apostles themselves are sometimes called *Presbyters* or *Elders*, as (a) *St. Peter* taketh that Title upon him, and those Presbyters from their inflection or oversight are termed *Episcopi* or *Bishops*, those Names being (b) promisconly used at the first Plantation of Christian Churches, which were governed by all those Presbyters in common under the Apostles. But afterwards, as (c) *St. Hierome* writes, Factions and Parties being made by such as training and Baptizing sought to draw Disciples after them, it was Decreed

Schismatis throughout the whole World, that for the removing of Schism and Diversions, in the Church one of those Presbyters should be chosen and set over the rest, and him to whom

the whole Care of the Church should belong, they named (in a peculiar and eminent way) *Episcopus* or *Bishop*. Indeed the Apostles at their first Preaching of the Gospel, might not think it necessary to commit the Government of Churches unto *Bishops*, because the chief Authority of Imposition of Hands, and binding and loosing they would keep in their own Hands; and being by Christ himself made Universal Bishops and Overfeers; as also because they would not commit to great a Charge to any, before they had had sufficient Experience of their Fidelity, Gravity, Prudence and Learning; and also lest they should seem rather to study the Honour and Preferment of their Disciples than the Conversion of Souls; therefore they suffered the Churches first to make trial of many Governours, from the equality of whom great Disturbance and Confusion arising, and they being called still away into other places by fresh Occasions, were necessarily constrained to set over each Church a Pastor of approved Fidelity, which willingly received him, having by sad Experience learnt what Disturbances Heresies and Schism the Wickedness and Discord of Power of Presbyters had produced, and how unfit the confused Rule and equal Power of Presbyters was to prevent or remove those Distempers.

10. That those Factions and Diversions spoken of by *St. Jerome* happened in the time of the Apostles, is evident from the Epistles written by *St. Paul* to the (a) *Corinthians*, (b) *Romans*, (c) *Galatians*, (d) *Philippians*, (e) *Colossians* and (f) *Theſalonians*, and the Writings of (g) others of the Apostles. And *St. Jerome* himself (though thought none of the greatest Friends of Episcopacy) & beareth witness in that he compareth the Polity of the Christian Church to that of the Jewith, and faith, the *Apostolical Traditions were taken from the Old Testament*, (h) and what Aaron his Sons and the Levites were in the Temple, that may be seen in *Bishops*, *Presbyters* and *Deacons* challenge to themselves; clearly hinting, that as in the Temple amongst Priests, so in the Church of Christ the Apostles made a difference betwixt Bishops and Presbyters; as he doth in another place plainly affirm, that (i) the Safety of the Church hangs on the Dignity of a Chief Priest *episcopus* (or *Bishop*) to whom, if a free and eminent Power, after all the rest, be not granted, *Levi*, as many *Schisms* as *Priests* will be made in the Church. Elsewhere, (k) *That* afterwards one was chosen who should be set over the rest; a remedy was made in *Schisms*, leav every one drawing to himself, should break the Church of Christ. Now at Alexandria from Mark the Evangelist unto Heracles and Dionysius the *Bishops*, the *Presbyters* ever named from one *Bishop* that was chosen from amongst themselves and placed in a higher degree. Hence appears plainly, that Episcopacy is of Apostolical Institution, which the several Successions of Bishops in several Sees before the death of St. John make evident; so that the Superiority in Bishops, which he faith was brought in rather by the Custom of the Church than Divine Disposition; rather respect such Customs as were afterwards brought in by Canons (such were, that Presbyters could not Baptize without the Bishops Licence, nor Preach in his presence) at leav if the Apostles had no express Command for it, as *St. Paul* (l) distinguisheth betwixt he and his own Opinion and Judgment in the matter of Virgins; yet must we not think (as the Apostle in modesty exprefseth himself) that they had the Spirit of Christ, who would not doubtles leave them to a Fallible and Humane one, in a busines of such Consequence, as the Government and well ordering of his Church.

11. Such an Officer by the name of *Episcopus* or *Bishop*, was chosen after this manner: When a Bishop was dead, whose Church was furnished with many Presbyters fit to succeed him, the Bishops nearest to him of the same Province meeting together, agreed upon a day for an Election, which day they divided both to the People and Clergy. At the day appointed both People and Clergy meeting in the Church, as many Bishops as possibly could be present (but without Three nothing could be done) gave their attendance on the Election, and took notice of such as the People and Clergy chose. If all or the greater part of any Sort or Order unanimously pitched upon one Person, he was declared Elect, and a day was named for his Consecration, his Name and the time of his Consecration being affixed to the Doors of the Church, with warning, that if any one would object any thing against the Party to be chosen, they should appear sufficiently furnished for such an Affair at such a time and place. At the second time of their meeting, such Bishops as assembled for Consecration and Imposition of Hands, if after diligent inquiry into the Manners of the Party, they found him such a one as the Apostle had described,

Ordained

(a) 1 Pet. 5.

(b) Philip. 1.

(c) Ad Euseb.

et in &

Tit. 1. Ad Cor. 2. 2.

(a) Cor. 11. 2.

(b) Rom. 10. 12.

(c) Gal. 1. 1.

(d) Philip. 1.

(e) Col. 1. 2.

(f) 1 Thess. 2. 1.

(g) 1 Pet. 2. 2.

(h) Ad Cor. 11. 2.

(i) Ad Cor. 11. 1.

(j) Ad Cor. 11. 1.

(k) ad Euseb.

(l) 1 Cor. 7.

Ordained him Pastor, and gave him a strict Charge in the presence of all the Multitude. If any Crime was objected, and proved against him, they judged him unworthy, and proceeded to the Election of some other whom both the Clergy and People did unanimously design to this Office. The Care of the Ancient Christians in choosing their Pastors was so remarkable to the Heathens themselves, that *Alexander Severus the Roman Emperor* is said by *Lampadius in Alex. Sev.* to imitate it as that of the Jews in this manner: For when he would make any Governors of Provinces or Chief Commanders, he published their Names, defining the People, that if any of them were guilty of any Crime, it might be evidently proved: And he said it was a sad thing that this should not be done in the Provinces which Christians and Jews practised toward such of their Priests as were to be Ordained.

*Of Population* 12. But it happening that in certain places there were very few Clerks, or such as were not fit for such a Calling, in such a case they betook themselves to the Bishop of the Metropolis or Mother City of that Province, and of him they desired either such a Person as they themselves made choice of, or one whom he himself should command to them. This way of looking after a Bishop was called *Population* as the other *Election*. At their Petition the Metropolitan having advised with that Bishop whose Clerk they chose, and called to him other Bishops (two at least) Examined and Consecrated him in like manner as the former, or some other, if just cause required, of more approved Integrity and Worth. For the restraining of the Factiousness of the People, and the Ambition of the Clergy, the Bishops of the same Province were commanded to be present, that they might take care Left Corruption, Ambition and Tumult prevail. And for a curse to those Bishops, left Hatred and private Favour should disturb or pervert the Work, the Metropolitan was to be made acquainted with the whole Proceeding before they could lay Hands on him: as if any one accused them as far more prone, and not indifferent as to the Parties concerned, it was proper to the Metropolitan to hinder their Attempts, and with the assent of the greater number of Bishops to hinder the Election, if, upon Examination, they law it requisite. The *Nicene Council*, as to this Matter, Decreed, That a Bishop should be Consecrated by all the Bishops of the same Province; at least, that Three should meet together and have the consent of the rest expressed by Letters before they should lay Hands on him. And that if any were Consecrated without the knowledge and Consent of the Metropolitan, he ought not to be owned as Bishop, and that upon diffent the Matter was to be decided by the major part.

13. From this most Antient of all General Councils, we must observe, that at that time there was a difference in Degree and Power amongst Bishops themselves, as that an Inspection was given to some one over several others, that he

*A difference in Degrees and Power amongst Bishops since:* The *Metropolitan* was so named from the *Metropoli* or *Mother City*, so called either in respect of Colonies sent abroad, which owned her as their Mother, or by reason of Power and Preheminence over and above the adjoining Cities. This difference and relation being betwixt such places long before the beginnings of the Christian Church, when it came to be established, it found a necessity of modelling its Government according to the Secular Form. For long before Princes gave their Names to the Christian Profession, when the Church had no other means of distinguishing right from wrong, and Truth from Falshood, but only by Synods, or the Meetings of Religious and Prudent Pastors, there being no Christian Magistrate, but the Swords being employed not for, but against the faithful in many exquisite Persecutions; such Meetings were thought most convenient to be called by the Bishops of such Principal Cities over the Cities or Metropolies, and for that some must necessarily preside in them as well as in the Church Moderators and Governours, they were thought most fit so to do, and by ancient Councils are called *Metropolitans*, as also *Archbishops*. After the Con-

version of *Constantine*, when Princes never had owned and embraced the formerly disputed and persecuted Name of Christians, they began to increase the number of Synods, and confirmed not only the Decrees of General Councils, but what was also resolved on in Provincial Meetings, as wholesome Remedies against Disorders both of Church and State. And as by their Edicts, which had the Power of Laws, they referred Ecclesiastical Causes to Ecclesiastical Judges; so did they take Care, that according to the Canons, those Metropolitans should twice in a Year assemble the Bishops of their respective Provinces, and

and in those Synods determine such Differences and Contentions as had happened in Matters of Religion. In process of time busines growing every day more large and intricate, and Bishops neither being able to defray the Charges of so frequent and great Journeys, nor being well spared from their Sees, there was necessity of reducing Provincial Synods to one yearly Meeting, and in the mean time of committing the Cognizance of such Matters as would bear no delay, would prove too tedious for the small time allowed to their meeting, to the Metropolitan of that Province where they arofe.

*The Original of Metropolitans.* 14. Some think the Original of Metropolitans of as high a Date as the time of *Timothy and Titus*. That it was most Ancient, appears from the Canons as well of the first *Nicene*, as other General Councils which speak of those kind of Governours, not as lately set up, but as ordinary Officers of the Church, and take care (a) every Metropolitan City retain its ancient Dignity. And such was the Government of the Church when persecuted: After that *Constantine* had vailed the Fasces and Eagle of the Empire to the Cross, and had quite changed *Caesar* into *Christ*, the ancient Form of Subordinate Majestocracy, the Form of Ecclesiastical Jurisdiction was also much altered: as well in the changing of Cities for Metropolitan Power, *Orbis Ecclesiarum*, as erecting of new forcs of Governours. The East felt the greatest force of this alteration, (though the extravagance of the Emperors especially lay their *Roman Emulators*,) but the West also found a necessity, though not in so large a measure, of conforming the Ecclesiastical way of Administration to that of the Civil. For another Form of Provinces were made, and other Cities Erected into Metropolis, to the Bishop of those newly uplare Cities was given the Title of *Metropolitans*, yet had they but the meer Title and place; no Metropolitical Authority or Jurisdiction, preceding their Colleagues of their several Provinces, and placed next to the Metropolitans, but subject to them as the rest of their Fellow Bishops. The Emperors might at their pleasure divide and multiply Provinces, which if the Bishops indeavoured to do, they incurred the pain of Detection.

15. It was considered that the Apostles and their Successors had delineated and affigned the Limits and Borders of Church Government, according to the Dignity and Order of the several Cities, and that the reason was now the same, if possibly an Alteration without great Inconvenience could be obtained; that the lesser Cities are dependent upon the greater, to which is daily great Confluence upon the account of Traffick and publick Busines; and much intercourse necessarily being betwixt the several Bishoppicks and Parishes and Metropolitan Cities, it necessarily must follow, that there it is most convenient the Metropolitan should have his See, where was the Metropolis for Civil Matters, that the several inferior Officers of his Province might have the more easie access to his Person: the force of which Consequence appears manifestly in this, that where Custom or a certain Veneration of particular Places or Persons has confined the Metropolitan See to some private City in the Province, yet is the Prelate necessitated to reside for the most part in the Civil Metropolis. To those Reasons as are most weighty, may be added that Honour and Esteem that all Christians have to the Person and Memory of *Constantine*. If the Apostles and Apotholical Persons imitated in their Church Polity the Method and Order of Heathen Persecutors, much more did it seem fitting and convenient to the Bishops, to follow the pattern of so Pious and deserving a Prince.

16. Before this time therefore Bishops being set over several Cities, and Metropolitans, or Archbishops over Provinces: When as the Civil Dioceses were appointed, whereof each contained several Provinces, it was thought fit that over every Diocese should also one Bishop be appointed to govern the Archbishops, as the Archbishops did the Bishops. Where the *Presidents*, *Confidantes*, and *Correligiones* were, there sat the *Metropolitans*. And when the *Vicarii* were brought up and set over the Governours of Provinces, *Primates* were constituted in the Church to oversee Metropolitans and other inferior Officers. The *Vicarius* was over several Provinces, so was the *Primate*; the *Vicars* Charge was called *Dioceesis*, so was that of a *Primate*. From the *Confidantes* and *Presidents* of Provinces, there lay Appeal to the *Vicars*, so did there to the *Primates* from the *Metropolitans* or *Exarchs*. From the Sentence of *Vicars* lay Appeal to the *Praefecti Praetorio*; and so from the *Primates* and *Exarchs* to the *Patriarchs* hereafter to be ipoken of. But that in imitation of the *Vicars*, the Office and Dignity of *Primates* was Instituted, seemeth to some most demonstrable from this, that before the time of *Constantine* lib. 1. 19,

*Primates Superior to Archbishops or Metropolitan.* *Confidante.* *President.* *Vicarius.* *Exarch.*

*Constantine* there are no Testimonies nor Footsteps of any Jurisdiction of those *Vicars*, neither in Ecclesiastical Writers any mention of *Primates, Enarchs or Dioceses* in this Sense : All Histories, Councils, that of *Nice* give only Priority of place to the Bishops of *Rome*; *Alexandria*, *Aniopolis*, and *Jerusalem* own no Bishops above *Metropolitans*, no *Dioceses* above Provinces, no *Diocesan Councils* above Provincial. But presently upon the Institution of the Vicars, and a distinction of their *Dioceses* from Provinces, there is most frequent mention made of *Enarchs, Primates, Dioceses, and Diocesan Councils* in Ecclesiastical Authors; so that the first *Constantinopolitan Council* speaks of them as already made and confirmed. These *Primates* were called *Primates Patriarchales*, but in a strict Sense are not to be confounded with *Patriarchs*.

Patriarchs chosen in the Church. 17. The Jews had their Patriarchs, to whom were in the World, which far off owned their subjection, that they paid them Tribute, as appears from the (a) Code of *Theodosius*. This Tribute was called (b) *Apostole*, and such as gathered at *Apolos*, whose Office it was to execute the Commands of these Patriarchs, the Original of whom is to be derived no higher than the Defunction of *Jerusalem*, and the Universal Captivity of that Nation. The *Montanists* it seems, in imitation of them, had also their Patriarch, as we learn from (c) St. *Jerom*, as some (d) observe from *Herodotus*, that the Heathen Egyptians called their Chief Priest by that Name, of whom is to be understood that Saying of (e) *Hadrian* in *Vopiscus*, and neither of a Christian Patriarch nor the Jewish, as some would have it. The Christian was of much a later Date, though the Romanists from some forged Writings will needs have them Instituted and Seated by the Prince of the Apostles. If they speak by way of Anticipation, and will contend that such Sees as were first appointed by the Apostles, came to be afterwards Patriarchal; we shall not at all contend, that *genuine Christian* the Patriarchal Sees (though not as Patriarchal) were by Apostolical appointment. But the Patriarchs themselves were of a later Date than the first *Nicene* Council, no mention being made of them by any Christian Writer of Credit, till about or after the Death of *Constantine*. As for the Epistles of *Anacletus* Bishop of *Rome*, from whom the Cardinal Annalist, and others, would prove the Series of the first three Patriarchal Sees, and the Supremacy of the *Roman*; it and all the rest of the Epistles of the old Popes are Spurious, being unknown to the World before the Ninth Century, and then such were, as they are vented out of Spain into Europe, as (f) many have sufficiently evinced. Of as small Credit are the Councils held under them: And the Sixth Cannon of the *Nicene* Council, though it takes care for the Power and Precedence of those Bishops of *Alexandria* and *Antioch*, conforming them to him of *Rome*; yet doth it not speak of them under the Name and Title of *Patriarchs*, but as *Metropolitans* or *Primates*.

(a) *C. Theod.*  
*Luit. de Judeis.*  
*(b) Vide Ber-*  
*terit Pithomam.*  
*L. 2. S. 1.*

(c) *Epi. iff. 54.*  
*(d) Baron.*  
*Amad amarus.*

(e) *Ep. 16. p. 1.*  
*Patriarch can be*  
*Egyptian or*  
*never an alien*  
*person p. ad.*  
*Archdeacon.*

(f) *P. Poffall.*  
*for. Bollandist.*  
*In Pseudo. I.*  
*dr. Tarr. p. 1.*  
*per expeditum.*

(2) Tā  
vār Pālām  
Pitk. Distr.  
(3) Bēlēr  
Pitk. Distr.  
Five in all.

Primates.

18. Patriarchs therefore seem to have been so named and obeyed, in Imitation of the *Prefecti Praetorio*, though there be no full conformity as to their number, there being at first but Three of them, and Four of the later. The first Three were the *Metropolitans of Rome, Antioch and Alexandria*, the precise time of whose Promotion is not known. Afterwards the *Metropolitan of Constantinople* by the Decrees of the Councils of *Constantinople* and *Chalcedon* obtained that Dignity as most congruous to that Imperial Seat, which had the Title and (a) Privileges of *New Rome*. After this the Bishop of *Jerusalem* was dignified with the same Title, who had anciently been graced with particular Respect and Honour, yet so that the Bishop of *Cæsarea* (of unwilling were the Ancient Fathers to change the Customs of the Church) retained all Rights and Privileges of *Metropolitan*, which the *Nicene* Council also confirmed. But at length Favour prevailed for this most Ancient Church, which as a (b) Romanist observes, is styled by *Theodoret, Mother of all Churches*, and by *Jusitine* the Emperor, *Mother of the Christian Name and Profession*; upon this account, that from Her all other Churches were diffused throughout the World. And after many endeavours used, this Honour was obtained for her, as we read in the Acts of the Council of *Chalcedon*, notwithstanding the violent resistance of *Leo the Great*, Bishop of *Rome*, who, as one says, alluding to the Speech of *Lysander*, and that Popes Name, to the Lyons skin sewed the Foxes, and omitted nothing that might hinder the Promotion of those two Sees; insomuch that some grounding their Opinion on a place in *Gulielmus Tyrius*, have thought that Dignity was not Established and Confirmed to *Jerusalem* before the Fifth Council in the time of *Jusitinius*.

19. Such

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19. Such was the Polity of the Ancient Church, conformable as to place and Dignity with that of the State, then which a more Commodious could not be invented, both for preferring Peace, and safe to every Bishop his proper Jurisdiction. But we shall see how the Partition of Dioceses and Provinces agreed. As the *Roman Empire* was divided into two general Parts or Worlds, (so <sup>(a)</sup> formerly times they styled them) so was the Church distinguished generally into Eastern and Western. As in the East there were Seven Dioceses, and Six in the West; besides the Prefecture of *Rome*, in like manner the Church had of old its Four Dioceses. Those of Eastern both Church and Empire were, first *Egypt*, subject to the Patriarch of *Alexandria*. 2. The East more particularly so <sup>(b)</sup>, subject to the Patriarch of *Antioch*. 3. *Anatolia*, whose Provinces long first to the Primate of *Ephesus*, afterward to the *Constantinopolitan Patriarch*. 4. *Pontica* the Metropolis whereof was *Cæsarea*. 5. *Thracia*, which with its Provinces *Greece*, *Achaia*, and others, were under the Inspection anciently of the Bishop of *Solimana* as Primate of the Dioceses, afterward subject to the Patriarch of *Constantinople*. 6. *Macedonia*. 7. *Dacia*.

Fatherland of *Constantinople*. 6. *Macedonia*, 7. *Dacia*.  
20. In the West we also found Seven Dioceses. Herof the first was the *Roman*, which contained the \* *Suburbicarian Provinces*, subject in Civil Matters to the *Emperors Vicar*, in Ecclesiastical to the *Roman Patriarch*, and are in any wife to be distinguished from the Provinces of *Italy*, and were Ten in number: Three Islands, *Sicily*, *Corsica* and *Sardinia*, with Seven others in that Tract of *Italy* lying on the East and South, as 4. *Campania*, 5. *Tuscia*, 6. *Picenum Suburbicarian*, 7. *Apulia* and *Calabria*, 8. *Brutium*, 9. *Samnium*, and 10. *Valeria*, all which were subject to the *Roman Patriarch*, and Constituted his proper and peculiar Diocesis, and extended no farther Westward than the River *Magra*, the limit of *Hetruria*, and that called *Astur* (but *Elys* by *Pliny* and *Blondus*) not far from *Ancona*, which manifestly appears in that one part of *Picenum* is called *Picenum Suburbicarian*, and the other *Annonarium*; so that in that Country the *Suburbicarian Provinces* were terminated. The Second Diocese of the West, was the *Italian*, containing Seven other Provinces of *Italy*, viz. *Venetia* with *Iulia*, *Aemilia*, *Liguria*, *Flaminia* with *Picenum Annonarium*, and *Rhaetia Secunda*, all which in Civil things obeyed their Vicar, and in Ecclesiastical the Metropolitan of *Milaine*, in which respect this City is called by *St. Athanasius* the Metropolis of *Italy*, as *Rome* of the *Roman Jurisdiction*. The Third Diocese, the *African*, wherein sometime were numbered more than Two hundred Bishops and several Metropolitans, all which with their Provinces, were subject to the Bishop of *Carthage* as their Primate. The Fourth *Illyriam*, which formerly had its Primate and Provinces, but was afterwards subiect to the Patriarch of *Constantinople*. The Fifth *Gall*, which once owned *Augusta Treverorum* or *Trier* for its Metropolis, and the Bishop of *Trier* for its Primate, but thence transferred the Dignity to *Arles*. The Sixth *Spain*, the Metropolis whereof *Hispalis* seems first to have been, but afterwards, together with the Royal Seat, the Dignity was transferred to *Toledo*. The Seventh *Bret-  
tains*, in the Plural number also, the Metropolis of which was anciently *York* as it is conjectured, where the Emperors, when in this Country, resided. But many agreed, this Honour was conferred on *Canterbury*, the Bishop whereof is Primate, or (to use the words of (a) *Malmesbury*, and the *Glos* (b) of the Cannon Law) *Patriarch* of the whole Diocesis; and in a sober Expression *alterius orbis Papa*, Pope of another World. Thus was anciently the Church divided into Dioceses, according to the Form of the Empire, much altered in following Ages by Emperours and Councils, as we may see hereafter, especially by the *Roman Patriarch* after his Incroachment and Usurpation; so that the Marks of those ancient Dioceses are hardly to be found out, or the Footsteps of their Patriarchs and Primates not easily discovered.

\*Ne officia  
differunt: &  
Moxius inter  
urbis et  
Suburbicariae  
abegunt.

(a) In Prolog.  
In Prolog.  
Sed. Pontif.  
(b) Capitularies  
Dicitur. et.

**21.** Thus we see the Church its Polity, in reference to the Division of Places under their several sorts of Prelates. Now must we consider their Power, *Confidit Ecclesia*, and so defend to inferior Ministers. The Patriarchs Power was great in the *Creation of Metropolitans and Bishops*. From *Metropolitans* Appeal lay to his Tribunal; he appointed Judges, and took cognizance of their Causes, called Synods of his Diocese, and decided other great and weighty Affairs. Of all these Five the *Roman*, because of the Quality and Antiquity of the City, was first in Order, but in Dignity and Jurisdiction Collateral, not Superior. For the *Nicene* Council gives as much Power and Authority to him of *Alexandria*

22. No Title of Honour was anciently given to the Bishop of Rome; but the fame was also bestowed upon others. Is he called *Papa* or *Pope*, so is also (a) St. *Augustine*, and this Title was anciently common to all Bishops, as those indicate. Their Titles of Honour the rently convervant in Antiquity do know: But as the word *Tyrannus* was once fame, (b) common to all Kings, but afterwards through the infolence of some particular Persons became proper to such whom the Modern signification doth most concern, so came this Title to be challenged in after Ages, and yielded to the *Roman Curia*; per; he is titled *Pater Patrum* and *Episcopus Episcoporum*, which Honour (c) *Tertullian* grudgeth him; so *Lupas* the Bishop of Gall by (d) *Sidonius*, as (e) *Magnericus* Bishop of *Triers*, *Culmen honorificum, et Patrum Pater Archisacerdos*. In general Councils (f) *John Bishop of Hierusalem*, (g) *Sergius of Constantinople*, By *Theodore Balsamon*, (h) *Mark Bishop of Alexandria* are called *Patres Patrum*, as indeed all not only Patriarchs but even *Arch-Bishops* and *Metropolitans*, because set over many *Bishops* are called both *Patres Patrum* and *Episcopi Episcoporum*. We grant the Bishop of *Rome* had not only the Dignity of *Patriarch* but is also styled *Patriarchum Episcopus*, Bishop of *Patriarchs*; but so might in some sense, not only he, but all other *Patriarchs*; to whom *Metropolitans* were subject, who became they presided over many *Bishops* or Fathers; therefore were anciently called *Patriarchs*.

23. He of Rome is styled *Summus Sacerdos*, *Pontifex Maximus* and *Pontifex Cerdotum*: High Priest, greatest Pontifice and Prince of Priests; so is (a) *St. Athanasius* called Chief Priest of Chief Priests; (b) *Felicis* said to have overthrown the Government of Chief Priest-hood; the Fathers in the Council of Orleans stt led (c) *Summi Antipetes*, and others (d) elsewhere *Pontifices in summo Sacerdotio constituti*, as the Bishop of Antioch and he of *Alexandria* is termed by (e) *Rabanus*, *Summus Episcopus*, *Princeps Episcoporum*, and *Pontifex Maximus*. By *Gelasius* ep. 1, s. 1, c. 1, ep. 2, s. 1, c. 1, in *Constitutio Antonini*, (f) Council of Carthage that for the time to come, none should be called either *Princeps Sacerdotum* or *Summus Sacerdos*, but only the *Bishop of the See*. Farther as he affumeth the Title of *Chrisli Vicar*, this is applied by a (g) Father to all Bishops; if he be termed *Pillar of the Church* so is (h) *Anthonius* by *Nazianzen*, and all (i) Bishops by a Pope himself, as all Bishops and Preachers are called by *Gregory the Foundation of the Church*. He had the Name of *Head of the church*, but St. *Athanasius* is 52, also styled by (k) *Basil* head of all; and is said by *Nazianzen*, to have given Laws to the World: *Venantius* the Poet giveth the Epithets of *Splendor*, *Apex fidei*, *caput Pontificum* to *Nicetus* of Tiers. *Constantinople* is by *Chrysostome* called *Metropolis of the whole World*, by *Nicetas*, *Queen of Cities*, and by *Sustinian*, of all the Cities the Head.

24. All

24. All Bishops, as well as he, are termed (a) *Pastors of Christ's Sheep*, (b) *A-<sup>pp</sup> cyprau-*  
thanasius *Governour of Gods House*, of whom Nazianzen Writs that the *Prefect of the* b-<sup>sp</sup> i-<sup>o</sup> f-<sup>ip</sup>, or *Governour of the universal World*, was intrusted with him ; St. Cyprian *Doctor of all Christians*, and (c) *Oracle of the universal Church*, and (d) *Succelor of the Apostles*, as all Bishops who were *feared in their places*, throughout the *World*, and received the Titles of (e) *Spouses of the Church*. He takes the Title (f) *Rabbanus* of *Universal or Oecumenical Patriarch*, and so was styled *John of Jerusalem* by the whole (g) *Conflantinopolitan Synode*, as *Mennas* often by a (g) *General Coun-* c-<sup>il</sup>, and by (h) *Justinian* the Emperour, who was *Sergius* Bishop of *Conflantinople*, in the (i) *xxix* general Council ; and *Tharaos* in the (k) *Second* held at *Nice*, and not only by the Bishops of the *East*, but by (l) *Eduardus* of *Rome* himself. To all Bishops indeed, (m) *care of the universal Church is committed by Christ*; as several Popes confess, and therefore by Argument drawn from the (n) *greatest* Champion of their Usurpation, they are *Universal Bishops* in a sober sense : But in any other, that one should have Jurisdiction and Authority over all the rest ; neither the *Roman* nor any other can challenge that Title.

25. Neither was he in most Ancient Times, accounted such an *Oracle of Faith*, as to be reckoned Master of *East* and *West* ; as appears from St. *Cyprian*, who refused to be instructed by him ; in the Cafe of Re-baptizing, from *Fanisianus* and the whole *Eastern* Church in the same cause, which call him *prod* *Fool* and a *Coun-terfet Christian*. From St. *Irenaeus* and *Polycarpe* in the Controversy about *Easter*, who accuse him of raffineses and perversenes ; such an Oracle was he accounted by the *Africans* in the time of St. *Augustine*, when endeavouring to establish his Supremacy by the way of *Appeal* in those Provinces, he was branded by them with Pride and Fraud in Corrupting, and Perfidiousness in violating the *Nicene Canons*. Such was the Infallibility esteemed, when *Liberius* was taxed for *Arianism*, *Vigilius* for *Neonianism*, and *Honorius* for the Heresie of the *Monophelites*, by the whole Church ; when *Hildebrand* for his Doctrine of deposing Kings, and absolving Subjects from their Allegiance, was by all good Men and several Councils esteemed a Violator of all Divine and Humane Laws, as Maiter of Perfidiousnes and Perjury, a Tyrant and even Antichrist himself ; when *Leo* the Tenth his opinion of his own Holyness, his Superiority above a Council, was censured as Heretical by all Orthodox Men, and for 1400. Years none had ever doubted of the contrary : What Authority he had in ancient Times, either in promoting or degrading his fellow *Patriarchs*, we may see clearly in the Cafe of the Patriarchate of *Constantinople*, which notwithstanding the utmost endeavours of *Leo*, was confirmed by a general Council ; in that of *Melletius* Bishop of *Antioch* (an admirable Person if *Basil* may be believed) whom *Damascus* of *Rome* had by his Sentence deprived, which Sentence was rejected by the second general Council ; and in that of *Athanafius*, who was not restored after his several Banishments and Persecutions by the Bishop of *Rome*, (as *Sozomen* fally Writs of *Julius*) but by Imperial orders, and the judgment of the Council of *Sardis* ; how great an esteem the ancient Fathers had for his Infallibility or Authority we find when Cy-

Inflances of *prian* and *Formilian* being rebuked by *Stephen*, they reply upon him, as an arrogant fool and a Counterfeit Christian; when the Eastern Bishops rebuked by *Julius* Power. Excommunicate, deprive him, and by their Letters, signify to all other Bishops that they neither admit him into Communion, Write to him, or receive any Letters from him: When *Dioscorus* the *Alexandrian* Patriarch, censured (and justly) by *Leo*, durst give sentence against, and Excommunicate him; when *Vigilius*, whilst Orthodox was Synodically Excommunicated by the African Bishops, and when he turned to be a Defender and Patron of the three Chapters, were condemned and Anathematized as an Heretic, by the fifth general Council: Infinite were examples in this kind. Well might the *Roman* Patriarch have precedence in order, as agreeable to the Dignity of the City, which though she was Queen of the Empire, yet could not create him any Title to one single (not to say a Triple) Crown.

26. To (a) Patriarchs only, after the Emperours, was that Royal Ceremony (a) Balsam of having Fire or Lights carried before them, an ancient Custom in the time of (b) Gratian, Balfamon, and taken first out of Perfa. Other Ensigns of Honour they had (c) Patriarch, pri- which became afterwards common to the Metropolitans, as Crofles, Palls, &c. vate. Next to the Patriarch was the Primate, and although not in Dignity, yet in Pow- er equal to him, if we believe (b) Gratian; but this opinion seemeth to have (d) Distinction proceeded from the ambiguity and promiscuous use of the Words, which in this Controversie of Church Government hath begot strange Errors and Contentions, 2d. Of primates.

as will be seen hereafter ; seeing there were other *Primates* besides the five *Patriarchs*, who owed some sort of obedience to them receiving, and performing their orders in assembling Councils and other busines. And as these *Primates* were distinguished from *Patriarchs*, properly so called, fo also Constituted a peculiar Degree and Dignity above other *Metropolitans* ; notwithstanding what some Object from an Epistle of Pope Boniface, that two Provinces could not be subject to one and the same Person : For not to make use of what might be objected against their Epistles ; this expression may well be admitted in this sense, that no one Person could fo prefeide over two Provinces, as to exercise the Function of a *Metropolitan* in any other than his own Province : For when *Primates* were ordained anywhere, care was taken to preserve the Rights of *Metropolitans* inviolate, as appears from several Examples. But though Presidents should fail in this Case, yet the nature of the thing doth evidently demonstrate it : For if the *Pri-*  
*mate* shoud exercise the office proper to a *Metropolitan*, what need were there of a *Metropolitan* if a *Metropolitan* that of a Bishop in his Province , what need were there of a Bishop ? Therefore the Bishop his Parœcia is subject to him in a certain and peculiar manner , wherein it is not subject to a *Metropolitan* : The Cales of Visitation, Appeal, and others Canonical excepted, otherwife there would be Bishop, but all Bishops, Vicars, or Vicegerents only of *Metropolitans* ; but as St. *Cyprian* saith, there is one Bishopric, whereof all are partakers in Solidum . So is a Province in so peculiar a manner, subject to a *Metropolitan*, as not to a *Pri-mate*, except in Cales expressed in Law ; and whatsoever a *Metropolitan* may do in his Province, a *Pri-mate* may not ; else there would be no *Metropolitans*, but all Vicegerents of *Primates*. And such is the case of a *Patriarch*, in reference to that of *Primates* ; the several Patriarchal, Exarchial, Metropolitical and Episcopical being distinct and severall, whereof none could be justly invaded : The *Patriarch* in his own Parœcia exerciseth Episcopical jurisdiction ; visited those under him, assignd them Governors, and did other matters too long to be recited : In his own Province he had Metropolitical jurisdiction, not Episcopical ; in his Dioceſes particularly, that of a *Pri-mate*, not Metropolitical nor Episcopical ; in his Patriarcal, particularly, that of an *Episcopalian*.

The Patriarchal, Ecclesiastical, Metropolitical, Episcopal, Jurisdiction distinct . . . that of *Primates*, Ecclesiastical and Episcopical being distinct & several, whereof none could be justly invaded . . . The *Patriarch* in his own Parocia exercise Episcopal jurisdiction ; visited those under him, assigned them Governors, and did other matters too long to be recited : In his own Province he had Metropolitical jurisdiction, not Episcopical ; in his Diocesis Ecclesiastical or that of a *Primate*, not Metropolitical nor Episcopal ; in his Patriarchate, he had Patriarchial, not Ecclesiastical, Metropolitical or Episcopal . . . To *Primates* therefore first, this is observed to have been due as a Privilege . . . Canonically Elected . . .

The Privi-  
lege and pow-  
er of Primate  
in the Church  
to *Primates*; and Thirdly, To them belonged the Celebration of Bap-  
tism; and the Power of Absolution. Fourthly, They were appointed as  
Watch-men in so many Watch-Towers ; and Overseers in the Name of the Pa-  
triarch, to inquire and observe, whether Ecclesiastical Discipline was diligently  
observed; and affording, an helping and healing hand where it was wanted. Infor-  
much, that they had not only power of calling Synods of several Provinces, but  
in urgent Affairs, to send for Bishops out of divers Provinces, and with them to  
debate and settle Matters ; which was given to the Bishop of *Arles*, by ancient  
custom in the days of *Gregory the Great*, who defines twelve to be a compleat  
number of such Aidsants. Fifthly, They gave Certificates of Letters, commendato-  
ry to all Clerks, *Metropolitans* and *Bishops*, travelling out of their Dioceses ; by  
virtue whereof they might be received into Communion with other Churches  
That those things were always and universally true cannot be said, but often or for  
the most part, and never just except the Authority of Princes was therein duly  
considered; who, besides their undoubted right of being nursing Fathers  
to the Church, are owned by those \* that would rather place that honour in the  
Bishop of *Rome*, as Author of new Sees in the time even of *Justinian*.

The Authority of *Metropolitans*, the Authority of whom, we are next to consider : of *Metropolitans* there were two sorts, in latter times, one, which was subject to the Primate, and another whose Arch-Bishops accounted them

Two Sorts of them that acknowledged the *Metropolitans* of Africa, who were called *Primates*, but never *Archbishops*; as (b) one observes, such as the Bishop of *Carthage*, who by (c) *Leo the Ninth*, is styled *Maximus Africanus*, the greatest *Metropolitan of Africa*: And yet (d) *Justinian* glorifies that he had set that Bishop over all *Africa*, and the same Person observes, that

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he rather restored him to his Dignity, after the Vandals were expelled that Country, than bestowed any new honour on that See ; so that if the other Bishops were subject to him, they must be subject to him, not as Patriarch, but as Primate, and therefore could not properly and strictly be styled Patriarches themselves : However, if they owned no subjection to Primates, their Power though not their Dignity, was suitable to theirs. If under their inspection their jurisdiction was subordinate to theirs, as that of the Primates to the Patriarchs in matters of Synods, Appeals, and other matters, lyable to the cognizance of Superiors ; they preiding in the manner and Governing those Arch-Bishops and Bishops, that were within the limits of their Metropolitical jurisdiction.

29. For in the Greek or Eastern Church, it's manifest that for some time there was a diffinition betwixt Metropolitans and Arch-bishops, who Constituted a peculiar Rank or Order betwixt them and Bishops. And for that time the Arch-Bishop was within the jurisdiction of the Metropolitan : At length those Arch-Bishops were exempted from their power, and ordained by the Patriarch, as appears from *Balsamon* and the *Noitia* of Metropolitans and Arch-Bishops subject to the *Constantinopolitan Patriarch*, to whom *Innocent the Third Bishop of Rome*, after *Constantinople* was subjected to the *Latinis* willingly ascribes that Office. But excepting this case of the Greeks, Arch-bishops were the same with Metropolitans, having the same power of Ordination, assembling Synods, and receiving Appeals within their respective Provinces, if in Priviledge and Authority they were really such ; for we find that in the East towards the decay of the Empire, there were some called Arch-bishops, who had no jurisdiction over other Bishops, merely titular, and so named only because they had honour and precedence before their fellow Bishops of the same Province.

30. The Power, Office, and Authority of a Bishop (wherein all those sorts agree) being in power and jurisdiction, not in order distinct from one another) is most weighty and considerable, most controverted, and of late impugned. At first the Presbyters as we find under the Apostles in common care and Council governed the Church; but by degrees necessity of Peace and Order brought the Government upon one mans shoulders, though supported by the assistance of others; for what St. (a) Cyrius faith of after times, may well be applied to the most Primitive, that thence Heresies and Schisms arose, because Gods Priests was not overseeyed, and some one was not thought of, who for a time should be Judge of the Church, in the room of Christ; by which words he means not the Bishop of Rome, as some vainly imagine but himself.

Confederation stands upon Bishops and Presbyters, called Concurrence and Ordination, which  
Confederation (b) St. Jerome, otherwise thought no friend, makes peculiar to him in the most  
Ordinary. Primitive times, although in his own, the Canons had given much more authority  
on being pecu- (b) Ad Eccl. Quislibet et ecclesia  
to them. rity to a Bishop; in this day, the Presbyters preside at the Ordination of a Deacon.

My old Bishop, in this day's *Proceedings* present at the *Ordination* of a Presbyter, as appears from the *Fourth Carthaginian Council*, were to lay their hands also on the Head of the Ordained, whilst the Bishop held them, and blessed the Party, rather in testimony of their *consent*, than as partakers in the

Office of Consecration, which Presbyters of themselves could not perform, and therefore (*c.*) declare such as may although the (*d.*) Bishop imposed his hands (*c.* *Ath.*  
*Apd.* *in. tit.*

because a Presbyter read the words of Consecration? Sometimes it happened that a Bishop had (e) but one Presbyter under him, who might for just cause be removed elsewhere, yet that this Bishop having not a Presbyter left, might ordain others.

If he would, and if he could make none of his own, might have elsewhere some to ordain according to the number he had lost : Whereby it appears that a Bishop though he had not a Presbyter at all to Celebrate the Office of Ordination with him, might alone by himself either ordain his own Clerks or those procured

from other places : All Laws Ecclesiastical and Civil, which have been made against the Corruptions in ordaining Priests and Deacons, speak in the singular number of one, not in the plural of many : as pointing at the Bishop as the Agent,

who if any offence against the Cannons was committed, was ever punished; nor the  
F  
Præ-

Presbyters who were not parties, but only Accessories or Witnesses to the Principalities.

32. From the end of their Institution (which was to prevent Schisms, and establish Power and Peace in the Church) we may well gather, that besides the power of Ordination, they had the other Privileges (and Tasks) by St Paul conferred on *Timothy* and *Titus*, viz. Of examining, reprobating and removing such Presbyters as were guilty of unfound Doctrine, and corrupt Manners; which were to continue till the coming of Christ, nor ending with those two, and therefore if belonging to any of their Successors, certainly to Bishops, who presiding in their several Churches, had Pastoral and Fatherly Power over both People and Presbyters under them, according to their Office: They had and have the Authority of the (a) Apostles in the Church, to bind and loose, else how could they punish and constrain, and without punishment no awe, and without awe, none can preserve Peace and Order. Where they could not be themselves present, to Preach and Administer the Holy Sacraments, they provided for such places, fit and convenient Pastors, that they might be Rightly and Christianly instructed; took care lest any Heresies, Errors or Dissensions crept up amongst them; afforded them their Council in doubtful matters, their assistance in difficult, and without troubling the whole Province, put an end to their private Controversies and Contentions, excellent effects of Pastoral Care and Vigilancy. Besides those things that were connivous with their Office, succeeding Ages for the same reasons thought fit to enlarge the Bounds of their Power and Privileges; that all things might be done in Peace, Decency and in Order. Hence came it that by provision of Canons and Customs of the Church, they had many other Prerogatives; as Reconciliation of Penitents, Confirmation and Imposition of hands on the Baptized, Dedication of Churches and the like: And so great was the power intrusted with them, that (2) No Presbyter could baptize without the Bishops License, nor Preach if he were present, in some places.

33. Nay, as soon as Ecclesiastical Matters came to some Form, Regulation and Order, and the Government by Bishops Priests and Deacons established: Bishops within their own Dioceses had the sole power of Holy Functions, and (although at the first beginning of Christianity, most things might be common to Presbyters and Bishops) Priests and Deacons might be added to them, to assist them, and be employed according to occasion, and their Abilities by their oversight and direction; so that a Priest might not Baptize nor Administer the Holy Communion, nor Teach nor interpret the Scriptures; *de loco Superiore Ecclesia*, as St. *Augustin* calls it, or *de Cathedra*, as St. *Ambrose*, as a *Dilector*, or a Doctor (for so they were then called, that did it either of their own Authority as Bishops, or was allowed it as Priests, according to the Preaching now in use) without peculiar allowance of the Bishop of that Diocese. In many places Priests were not allowed to do it; it was not then thought to belong to them, but the task of the Bishop alone, because he in his Office representing more immediately Christ himself, was looked upon as from whom Holy Offices were derived: Which made him so absolute in his Diocese, that it was accounted great Usurpation for any Man to challenge any power in Spirituals (as such) but under him, and by his deposition. By reason also of the insufficiency of every Priest, for such an employment, as Preaching or Teaching by way of Authority (such as our Pulpit-preaching) which gave them the Title of *Dilector* or Doctors as witnesseth (a) *Ad 1 Cor. 4.13. &c.* St. *Chrysostome*, who tells us, that to preach the *Gospel of Christ* (in this manner) it's well if one or two may be found that are fit: But to baptize, any man that is a Priest, and therefore, let him to this day we commit Baptizing (which he only mentions, though much more did belong to a Priest, because St. Paul only mentions it in the place he explains) to the weaker, but the business of Preaching or Teaching to them that are more Learned or Wise. And *Balsamon* upon the Canons affirms that to teach the People (in this manner) was granted unto Bishops alone, that to teach the People of God, and interpret divine Decrees, was granted by the grace of the holy Spirit unto the Bishops only, and to them that are permitted and Authorized by them.

34. Both by *Sozomen* and *Socrates*, we are assured that in *Alexandria*, the Bishops only did Preach or Teach the People in this manner; and in the numerous African Churches, as witnesseth both St. *Jerome* and St. *Augustin*, till *Valerius* his time (by whom *Augustin* was consecrated) Priests were not allowed to preach; this

Having the  
sole power  
of their  
Diocese  
in Preaching  
and giving  
License to  
do.

## CHAP. II. The Constantinopolitan Roman Empire. Constantine. 35

this Office being accounted one of the Bishop his peculiar priviledges at least not in the presence of their Diocesan: Nay, so strict was the Ancient times in preserving the abolisment of a Bishop in his Diocese, that by some Canons such Bishop was punished with Deposition, as presumpt to preach in another's Diocese, without Licence first obtained, much less could any Priest belonging to any other Bishop do it, who by the Canonical Laws, could not exercise his Function or Priesthood without approbation, to which were required Letters Commendatory from his Prelate; in those times Bishops whether at home or a broad, if no lawful impediment (as Age, indisposition of body, urgent occasions, publick busines) (strong enough to procure Dispensation) did hinder, thought themselves bound to preach every Sunday, and by some Canons of Councils in some places were bound fo to do; which Custom was much followed in the days of our Famous Queen *Elizabeth*, and especially by that (a) *Jewel of Salisbury* (one of the greatest Divines, and most pious Bishop that ever lived) who to the intreaties of his Friends, advising him to preach short and more seldom, that he might preach long, was wont to oppose that saying of (b) *Vespasian* altered and fitted to his own office, *Oportet Episcopum Concionandum mori*.

35. But as Bishops, their proper work seemeth to be Government rather than preaching, and so much the Etymology of their name hinteth to us. Indeed being the Ministers of Christ in an especial manner, their office includes all universal Duties; which as the state of the Church requireth according to its necessities, are to be discharged by them, so that in times of ignorance they ought to preach, and other whiles as others Comport, behave themselves in their general practice, not only acting themselves, but overeeling also others; directing and ruling Priests in their Ecclesiastical Functions: By which Acts they are chiefly distinguished from inferior Ministers. Now besides these *Episcopi* or Bishops, there were *Chorepiscopi*, so called from the Country or Villages which they Governed. Their original is by some fetch from Apostolical Institution, as if they were made as Successors to the Seventy Disciples, as Bishops are to the Apostles; but it's uncertain both what time they began, and when precisely they came to their period. *Gratianus* (a) Pope *Damafus* telling the Bishops of *Africa*, that they were then forbidden throughout the World; but his Successor, *Nicolas* (b) *sunt dicitur* writes an Epistle to *Hosbaldus* as *Chorepiscopus*, so that *Sormandus* (b) *the Jesuit* (c) *so. & so. fatus*, with reason affirms both the Epistles of *Damafus* and *Leo* the first, concerning these *Chorepiscopi* to be spurious, and from *Pope Nicolas* in his Epistle to *Radulphus* (d) *concessio* quotes those words in imitation of the *seventy*. *Chorepiscopi* were ordained, concerning whom, who candombs but they had the Offices of Bishops: *Gratian* affirms this difference betwixt them and Bishops, that Bishops could not be ordained but in Cities, but they in Villages; Bishops granted Letters called *Formata* or *Dimissoria*, by which one was exempted from the jurisdiction of his Bishop, which were wont to be given with great Solemnity) the *Chorepiscopi* could only grant Letters Commendatory (called also *pacifice*, granted to Clerks travelling, whereby they were commended, that they might quietly execute their Office in other Dioceses) although the *Gloss* denies they could grant them, and makes them only proper to the Bishops, who also had the right of Consecration, whereas the *Chorepiscopi* could only confer the lesser orders. That pretended Epistle of *Leo*, reckons up Ten several things which belong to the Office of Bishops, the *Chorepiscopi* were not to meddle with. (c) *Filescus* tells us that, a Bishop being ordained by Heretics, if afterward he became Catholic, was made *Chorepiscopus*: But those sorts of Priests which we may call puny Bishops (being betwixt a Bishopshop and a Presbytery) grew out of use by degrees, and Rural d) Deans came in their room (as it's said) but with a more refrained power.

36. The next in the order of this Hierarchy, was the Presbyter or Priest, who by direction and under the inspection of the Bishop, Celebrated Divine Service, Administred the Sacraments, and preached Gods Word; of all thos the *Parochus*, Parson or Parish Priest, is most considerable. The rank of *Curates* (e) *de Curia*, *Eusebius* fame with our Parsons, in French called *Cure*, saith *Germon*, *ca* is the next *angel*, & *stare* in perfectionis. (f) *Exem.*  
*Rector* in  
*Gallia* *Nobis*  
*num* *can.* 3.  
*tit.* *descri.*  
*paroch.* 2. *c.*  
*(d) codicem*  
*recepit*  
*curat.*  
*tit.* *descri.*  
*paroch.* 2. *c.*  
*(e) Parro.*  
*de Curia*.  
*Eusebius*  
*fame*  
*with our Parsons,* in French called *Cure*, saith *Germon*, *ca* is the next *angel*, & *stare* in perfectionis.  
*(f) sheep*

*Sleep; so that when Christ sent abroad the Seventy Disciples, to whom succeed Curates, both according to the opinion of Divines and Lawyers, he committed in effect the same Charge to them as he did to the Apostles. Elsewhere (b) he De Statu writeth that this rank of Curates was figured in the old Law by the Levites, that tis. de statu it was Instituted by Christ and his Apostles in the very beginning of the Church, curorum can- nibus Institutio became more evident by the Declarations of Popes, and as well<sup>ed. 1</sup>.*

*General as Particular Councils. So doth Gerlon describe this sort of Ecclesiastical Ministers, and without any Partiality, although being Chancellor of the University of Paris, he was also Curé or Parish Priest of St. John in*

*Grave in the same City, as his Learned Country-man Filescus (c) engageth*

*curarum Orig.*

*himself to evince.*

A Parish Priest described 37. He describes our Parocus or Parish-Priest, to be one affigis to some certain Churches, as having the oversight of a People, in behalf of which he officiates, which he is obliged to teach, and to Administer the Holy Sacraments, and who for so doing ought to be maintained by the Offerings of those that are committed to his charge. Concerning their Original, he supposes certain Priests to have been Ordained at first by St. Peter, as the number of the Faithful increased in Rome, and from the Pontifical History of Pope Damasus, indeavoureth to prove that they were reduced to a certain number by Cletus, and he Proceutes their History as well to other places as Rome, proving that in most antient times, Parishes in many Countries were Established. Here let our Reader take notice of the several sorts of Names by which this Priest is called. Sometimes *Paroetus* and *Parochus*, sometimes it is said to be a *Presbyter*, *Ordained* or *Instituted* in a *Parish* or *Church*, for by the Sixth Cannon of the First Council of Chalcedon, no Priest is to be Ordained, but to some certain Place or Church, which Law was indeed of force in the most Primitive times. At Rome it being sometimes requisite to have several Priests in one Church, over them all one was set, who was therefore called *Presbyter Cardinals* or *Principal Priest*, which Title was not confined to the City, but given also to other Priests, whose charge lay in the Country. Sometimes he is called *Presbyter* or *Priest* simply

Their several sorts of Names without any addition; other whiles he is understood by the word *Sacerdos*, sometimes titled *Rector Ecclesie*, *Proprius Presbyter*, *Presbyter Parochianus*, *Presbyter Plebi*, *Plebanus*, *Presbyter Parochianus* and *Parochialis*, *Clericus Paracelsi*, *Clericus Locals*. And, as in Councils he is distinguished by the name of *Presbyter* not seldom, as being more truly so than others under him, so is he called simply *Clericus*, as Principal or above other Clerks. In more late times we meet with the names of *Curio* and *Curatus*, not derived from the antient Roman *Curiones*, as some have imagined, seeing it was never heard of till those latter Ages, but from the care and sollicitude they ought to have for their Flocks; and it was first brought up by the Cannons of the *Gallican Church*. We in like manner have the word *Persona* or *Parson* peculiar to us in *England*. And it must not be omitted, that this same Priest is sometimes called *Presbyter* and *Clericus Diocesanus*.

38. For in the antient Monuments of the Church, it is often found that the words *Diocesis* and *Parocia* are promiscuously used. *Diocesis* sometimes signifies the same thing which we in the preuent Modern Sense call a Parish, although most commonly by it is meant a Territory of great Extent both in an Ecclesiastical and Civil Sense, as formerly we have observed. By *Parocia* (rather to be written † *Parocia*) at the beginning of Christian Religion, and not a few Ages after, was not meant a Society or Communion of Neighbours meeting at the same Church, but that which we call now a *Diocese* or a *Bishoprick*. *Filescus* traces it down beyond the Nephews of *Charles the Great*, as far as *Arnulphus* the Emperor. This promiscuous use of Names which we find to be very frequent in the Hierarchy, is to be attributed partly to the extent of their signification, many being applicable to the same Person and thing in several respects, partly to the vicinitude of all Humane Affairs, wherein Language hath a very great share, nothing more depending upon the Fancy of the Vulgar: and partly to the Latitude of the Christian Church, which extending it self through all places and Countries, no wonder that it receives diversity of Terms, for we see particular Regions, though of the same Language in gross, yet have several Dialects and Idioms. Norwithstanding the promiscuous use of words, the things themselves are not so hard to be distinguished, but that their diversity may be discoursed

<sup>†</sup> From the Greek *metropolis*

discovered by unprejudiced minds, although with that difficulty which ever accompanies matter remote, and of so large a distance.

39. At length we arrive at the lowest step of those Sacred Promotions, and that is the Office of a Deacon. To a Deacon it (a) belonged to affit the Bishop (c) *Dicitur 25.*

The Office of a Deacon in the Church. *Deputatio* *confiditum 26.*

and Priest, and minister in all things concerning the Sacraments of Christ, to receive Offerings, and Preach (or read) the Gospel, the New Testament being delivered to him for this purpose. To him also belonged the Offices of Prayer, writing of the Names of such as were to be Ordained, Baptized, the Dead and Excommunicate. He was wont to exhort unto Prayer, and give notice in the Celebration of Divine Offices, give *general* Blessing, and publish the Festivals of the Church. Such was the Polity of the Antient Primitive Apostolick

Church for the main, Ordained and Established by Christ's Apostles, circumstantiated according to the Exigence of Affairs, and that Liberty which our Saviour hath left to his Officers in Matters of Prudence, Decency and Order.

And no other sorte of Orders dare we acknowledge of *Divine Right*; the (b) *Romanis* themselves confessing that the lesser sorts have no ground in *Scripture*. *Dionysius* who calls himself the *Areopagite* owneth only the Three *de utr. 22.*

Orders of Bishops, Priests and Deacons. The Canons that go under the name of the Apostles, reckon but Five, of Bishops, Priests, Deacons, Readers and Chanters. The Master of the Sentences himself confesseth that the Church in

succeeding times Ordained Sub-deacons and Acolyths, so that farther the Canoni- *Febris 25.*

nists for their number of Nine, nor the Divines for that of Seven, can bring any certain thing out of the best and purest Antiquity. But how these might come in, as also concerning the nature of their Offices, besides concerning the Origin and Nature of other Dignities, which the Prudence of later Ages thought fit to Establish, we shall speak upon occasion in their due and most proper place.

40. But having given a prospect of this stately Primitive Building, it remains to shew, how in an Humane way it was maintained, how these Officers sub- *Lib. 1. c. 27.*

The Salary of these Spiritual Soulivers. fitted, what was the Sallary of these Spiritual Soulivers, and what strength the Secular Arm afforded to the Spiritual, in the erecting of its Authority and Power. At first all things were common amongst Christians, afterward this Community ceasing, when the cause was removed, this Custom was introduced, that all Contributions towards the Maintenance of the Minifry should be at the disposal of the Bishop. This being divided into Four parts, he himself had one, his Clergy another, the Third was distributed to the Poor, and the Fourth was referred for the Repairing of Churches; those times of Persecution affording all sorts of Discouragements to needy Persons, and being so far from Contributing to the support of those Religious Edifices, that they rather were employed in Burning the Temples and Worshippers together. At this time Priests were Arbitrarily sent into some certain place or Parish by the Bishop, whose Revenues and Work were not then so great, but that he could easily undergo the trouble of Inspection over his whole Dioces, inasmuch that all Dues were paid to him, and by him to his Clergy; which Dues, if Credit may be given to an Arabic Canon of the First *Nicene Council*, were Collected by the care of the *Chore- piconus*.

41. After that Christianity was more diffus'd and settled, and that particular Churches were affigis to Reciditary Incumbents, a more certain way of Livelyhood was obtained, and the Maintenance of the Minister became the Burden of the Soil. When Kings once became Nursing Fathers and Queens Nursing Mothers to the Church, Bishops were presently provided of an ample and certain Revenue. Their Endowments confiscated not in Tithes, but in good Temporal and Forable Land bestowed on them by Princes and other Benefactors. This appeareth out of the Code (a) where we find severall Laws of *Constantine*, *lib. 1. de ser. Eccl.* the Great, and other Emperors, down to the time of *Justinian* himself, both *Eccl. & de Eps. &* for conferring of Lands upon the Church, and such Lands as should neither be *clericis tit. tit.* Barren, nor burdened with Statute or other Debts of the Exchequer, as also for the preserving of Lands in such manner conferred: and if those Emperours had any occasion to change the Lands of the Church, they would ever (b) allow *de non alter.* them such as should be of as good value or better. Parish Priests were maintained *Eccl. Eccl. &c.* by Tithes which were paid even before the Reformation by *Constantine*, as appeareth from St. *Cyprian* (c) who adviseth the Clergy of his time, seeing they *Epist. 66.*

had

had Tithes allotted for their Maintenance, that they should not withdraw themselves from the Service of God. The orderly affigment of Tithes to every Parish is ascribed to *Dionysius Bishop of Rome*, who in imitation of St. Paul's appointing Bishops in Cities, is said also to have made and distinguished Parishes about the Year 266, into such Form as now they retain.

42. Then forasmuch as it was necessary that the Spiritual Power should be strengthened and assisted by the Temporal, purity of Doctrine in the Church not always procuring goodness of Manners, that which to some is Religion, being to others no more than Faction, and Love being too cold to procure perfect Obedience, except it was backed by awe and fear; to Bishops was granted

Jurisdiction in Ecclesiastical Affairs given to Christian Emperors, Those extended to Persons and Causes Ecclesiastical, such as touched the Soul and Conscience, and appertained to Charitable and Godly Uses: To the Laity also so far forth as it either concerned their Souls Health, or the external Government of the Church in things decent and comely; or any respected poor and miserable Persons, such as Widows, Orphans, Captives, and suchlike helpless People, or where the Civil Magistrate could not be come by, or willfully delayed Judgment, in which Cases the Prelate was to discharge the Office both of an upright Judge and an Holy Bishop. Against Hereticks and those that disturbed the Peace of the Church, they had Power also granted, not only to confute them by Learning and rational Discourse, but also to suppress them by Authority. All which the Fourth Book of *Justinian's Code* doth sufficiently declare.

Cod. Ibh. i.

## CHAP.

## CHAP. III.

*From the first Nicene Council called by Constantine, to the Apostasy of Julian.*

*The space of Thirty six Years.*

1. **C**onstantine having delivered the Church from Persecution and other external Evils, it began speedily to be more afflicted than usual by internal Evils. The pinching Cold of Adversity makes us keep close and unite together, nipping the Passions of Strife and Emulation in their Blossoms, but in the Sunshine of Prosperity we separate our selves, and the evil Roots of Pride, Vain-glory, Hatred and Contention, then put forth and sprout amaine. One

Arius gave the occasion to these Distempers, a Man born (for publick Mischief) as most Writers say in *Alexandria*, Educated at School in *Antioch*, where he attained a Competency of Humana Learning, and having by his good Parts <sup>Nicophil. I. 5.</sup> grown into Fame for Philoophy, fell to the Study of Divinity. Thence furnished with competent Learning, he returned to *Alexandria*, where he so well behaved himself, that he was admitted to be a Deacon by *Peter* the Bishop, but <sup>Tondor. I. 2.</sup> joined himself with the Disciples of *Meletius*, who had made a Separation from *Tomaz*. <sup>c. 1. Epiph. I. 2.</sup> *Hesych. I. 2.* that Church, accusing the Bishop of Austerity, for not having received *Meletius* too readily to Communion after he had, for fear of Death, offered Incense to the Heathen Gods. After the Martyrdom of *Peter*, at his return to *Alexandria*, he was by *Achillas* his Successor, restored to Communion with them, and so continued till he became one of the Presbyters there, and till *Achillas* died. He seemed then a Competitor with *Alexander* the following Bishop, and failing of his Expectation, grew discontented, and thence fell into the itch of disputing certain Principles of Religion, and hard Points (as Hereticks are observed to do) in the concourse of People.

2. Having the Advantage which so abstruse and high a Point as the Mystery of the Trinity affords, besides the Ignorance of the Times, and the easiness of Vulgar Spirits, he made such progress in his design, that he had soon gained Seven hundred Women, such as placed Sanctity in the Profession of Virginity, besides Seven Presbyters and Twelve Deacons, before *Alexander* the Bishop took any notice of it. At length *Miletius* having discovered it by the Poysoning of certain of his own Sect, *Alexander* by Preaching and Argument endeavoured to obviate the growing Mischief, wherein *Arius* found himself so concerned, that he fell into a Contest, and possest the People with an Opinion that their Bishop maintained the Doctrine of *Sabellius*, so that *Alexander* was constrained to Assemble a Provincial Synod, as well to justify himself from such unjust Affections, as to determine the Matter concerning *Arius*. But he managed the Affair with too much mildness, informuch that the *Arians* were rather emboldened. For although the Synod condemned against the *Arian* Tenets, and inhibited *Arius* from further publishing any such Opinions, yet, when they came to Subscribe, Ten Persons refused, as well as *Arius*, of which number Five were Presbyters, and as many Deacons: The Multitude was still for the newest Opinion, and was prejudiced much against the Truth by that Reverence which now it bore to the Person of *Arius*. For he had a smooth and flattering Tongue, was of a winning Behaviour, though serious Aspect, and indeed every way a goodly Person; a very prevalent means to procure respect (even *Ceteris imparibus*) from ordinary Capacities, especially those of the weaker Sex.

3. Now therefore he held and published these following Doctrines with more <sup>Nicophil. I. 6.</sup> *heret.* <sup>first</sup> *Caffad. tripl.* *Name only, but not in Substance.* *Secondly,* That the Son of God is like unto God in *hif. lib. 1. c. 12.* *Name*, <sup>Sc. Nicophil. I. 5. &c.</sup> *Ghost,* are not of the same Nature, Power and Majesty, insinuac that the Father <sup>Sc. Nicophil. I. 5. &c.</sup> alone is the Invisible God, and alone to be worshipped; the Son may be called <sup>Hieron. Agg. 4.</sup> *God,*

But is condemned by a Provincial Synod.Nin Tenets.

" God, but is a created God, being the Son of God by Adoption, and not by " Nature, for there was a time when he had no being at all. Thirdly, That yet " the Son of God was the first Creature that ever God made, and was made " of those things which have no existence, and is the most excellent of all " Creatures. Fourthly, That the Son of God is the Instrument of God his " Father; by whom he made all other Creatures, yet doth he not know his " Fathers Secrets, nor comprehend his Nature and Essence. Fifthly, That the " Son is not Infinite as his Father is, for when he lived in the World with " Men, he was not then in Heaven with his Father, and that his Kingdom shall " end with the World. Sixthly, That the Holy Ghost is a Creature, Created of " the Son of God, knowing neither the Secrets and Nature of the Father nor the " Son, being much inferior in Nature and Dignity to them both, their Subject " and Servant.

He is Ex-  
communicated.

Goes into  
Palestine.

Applies him-  
self to Eusebius  
Bishop of Ni-  
comedia.

Upon which  
a General  
Council is sum-  
moned at Alex-  
andria.

4. *Arius* refusing to subscribe the Decrees of the *Alexandrian Synod*, and proceeding in the publication and owning of his Opinions, was with his Followers ejected from their several Benefices, and from Communion with the Church. As it happened in such cases, being esteemed Confessors for this their Suffering, and more esteemed by the Ignorant and prejudiced sort, was he so much flocked after, that Tumults arose, and several Outrages were committed, to the great Scandal of the Christian Faith. The Proceedings of the *Alexandrian Council* were now the general discourse of the Christian World. *Alexander* the Bishop, to prevent and avoid false Representations, was constrained by Letter to several Churches to make Relation of Particulars, which gained belief according to the Inclination of the Receivers; and still the *Arians* seemed to get ground. The Bishop then considering what influence Preaching hath upon the Multitude, and how the Pulpits were made to serve the Deigns of Factions and Heretical Spirits, Humour, Passion, Ignorance, and all Diffemers passing under the Wizard of Gods Word, he ordained that no Priest in *Alexandria* should Preach without especial License first obtained. This proved to efficacious a Counter-plot to their Devices, that *Arius* forsook his Post, and departed into *Palestine*, where meeting with less opposition, he got opportunity to Preach and gather Companies together, as he and his Party had been accustomed.

5. Yet were those of *Palestine* so sensible of the good Effects of Order and Government, that they preffed *Arius* to submit to his Bishop, and return into Communion with him. But he not able to stoop so low, repairs to *Eusebius* Bishop of *Nicomedia*, his old Acquaintance when he studied at *Antioch*, who having heard his Tale, so far complies with him, as to repair to the Emperour, and misrepresent to him the Dealings of the Council of *Alexandria*. *Constantine* became so taken with *Eusebius*, that ever after he had much his Ear, and in Church Matters had great Application made to him. Thinking himself no mean Man, he writes to *Alexander*, advises him to pass by the matter concerning *Arius*; and receive him and his Followers again into Communion, other Churches he flis up to refit the Proceedings of the *Alexandrian*, and strengthens the Hands of the *Melitians* in their Faction and Schism. By this means the bufinnes came to more Heat and Contentions, and *Sylvester* Bishop of *Rome* much concerned himself in it; by his endeavours a General Council is appointed at *Alexandria*, over which preffed *Hilarius* Bishop of *Corduba* in *Spain*. He taking Nicomedia in his way, where the Emperour then refided, received his Letters to *Alexander* and *Arius*, wherein one may perceive the Finger of *Eusebius*, so slight a matter they make of the Difference betwixt them two. But *Hilarius*, notwithstanding his great Abilities and Endeavours, could do little good, the Council ending without any considerable Conclusion. Yet the several Cases of *Ishyra* *Athen. ap. 2.* and *Coluthus* are remarkable, of whom *Coluthus* a Priest, bearing himself as a Bishop, and *Ishyra* a Lay-person, as a Priest, was reduced into Order by the Fathers. The Heretic of *Sabellius* also, though formerly condemned, yet in those Parts having again got ground was now exploded, and for that he had confounded the Three Persons in the *Trinity*, taking away all distinction by means of this Synod, one *God* or Essence was said to be in the Blessed *Trinity*, and three *Persons* or Persons, from which Terms afterwards a great Controversie arose.

### CHAP. III. The Constantinopolitan Roman Empire. Constantine. 41

\* Who do nothing in that Matter.

Another  
Council at  
Nice in Bithynia.

Which is  
called a General  
Oecumenical  
Council.

The Persons  
summoned who  
b. Priests or Presbyters

The Manage-  
ment oblaters  
in Dispute.

6. Little good proceeding from the Council of *Alexandria*, or any other means of Réconciliation, the Empire began to be generally infected with the Disease of *Arianism*, so that against a Disease so Epidemic as this was like to prove, some Catholic Remedy was to be provided; such, an Universal or General Council out of the whole Empire seemed to be, which *Constantine* at length resolved should be Summoned to *Nice*, a City of *Bithynia*, as most convenient for all Parts, by reason of its Scituation. Now in this respect was the Scene of Affairs happily changed. Formerly in great Fear and Scarcity did the Bishops and others assemble to compose Differences sprung up in the Church; Great and Solemn Meetings would have given occasion of Jealousie and Cruelty to have been exercised upon so many Pastors to opportunity met at one time and place. Before those times Differences went not out of one City, or at the most out of a Province: now by reason of the Liberty of meeting together they extended themselves over the whole Empire; wherefore it was necessary that Councils (the usual remedy) should also be assembled from places at a farther distance.

*Vide Paulus  
Petrinus. in  
Constantine  
Constitutio  
Imperialis  
Hab.*

7. Hereupon a Council of the whole Empire being Assembled, now by the (sole) Authority of the Prince, it had the Name of the Holy and Great Synod, and a little after was called the General and Oecumenical Council, though it were not Assembled from all parts of the Church, a considerable part whereof, even long before this time, having extended it self beyond the Limits of the *Roman Empire*, but because it was the Custom of those Ages to call the Emperour Lord of the whole habitable Earth, although the Tenth part of it was not subject to him. After this pattern were Councils called by the Successors of *Constantine*, upon all such urgent Occasions, as well after that the Empire was divided into Eastern and Western, as before, the Affairs thereof being still managed under a common name as well Secular as Ecclesiastical. But when the East came to be divided from the West, that there remained no more Communion in the Sovereignty, as it happened after the promotion of *Charles the Great*, after that the last was for the most part possessed by *Saracens*, and the West Cantionized into many Kingdoms and Signories, the name of an Oecumenical and Universal Council was no more derived from the *Roman Empire*, but amongst the Grecians from the Assembly of the *Five Patriarchs*, and in the more Western parts from the Unity and Communion of such Kingdoms and States as obeyed the Bishop of *Rome* in Causes Ecclesiastical. And the assembling of those for the most part, hath been not principally for the decision of Religious questions as formerly, but either to make War in the Holy Land, or to compose Schisms and Divisions in the Church of *Rome*, or for the ending of Controversies between the Bishops and Christian Princes. All which we shall see in their proper places.

8. Councils for about (a) Eight hundred years were called by Christian Emperours and Kings. Unto them first, and in the chief place were summoned the Bishops, as the most proper Pastors and Rulers of the Church. After them (b) Clergates congregatae et cetera per legatum. and giving their voices. *Deacons* were present also of old, but stood by with the *Bishops* and giving their voices. *(b) Conjuratae et cetera per legatum.* *(c) The moft ancient times Christ and the Holy Ghost* *Exhortation de concilio generali. Etiam in ecclesiasticis causis orig. p. 66. 2r.* refolved without Ceremonies or Forms precribed. Before the days of *Constantine*, there being a necessity to govern them with some order, that Bishop chieftest for Learning, or the greatness of his See, or for some other respect of eminency, had the charge to propose and guide the Action and collect the Voices. Afterward the Action was guided by those Princes or Magistrates that had called them together, who also were personally present, proposing, governing the Dispute, decreeing interlocutorily the occurring Differences, but leaving the Decision of the principal Point to the major part of Voices. *Constantine* so ordered Matters in this of *Nice* and others elsewhere, as will be seen upon occasion.

9. Of old, sometime the Matter was so easie, that all was dispatched in one Meeting. Sometime by reason of the difficulty or multiplicity of busines, there was necessity of making many Sessions in the same Council. But this was done without Ceremony, or with intention only to publish what was done before, or digested elsewhere, but that the opinion of every one might be understood, and the Colloquies, Discourses, Disputes, and whatsoever was done or spoken, was called the *Acta of the Council*. The Notaries appointed to Collect the Voices when a Bishop spake and was not contradicted, wrote not his proper Name, but this *G. Hely*

*(a) Concilia  
Omnia sive ne-  
uicentia Can-  
cerat. et cetera per  
legatum.*

*(c) Vide Pa-  
lau. in  
Constantine  
Constitutio  
Imperialis  
Hab.*

Holy Synod faith ; when many said the same thing, it was written *The Bishops acclaim, or affirm*, and the things so spoken, were taken for Decisions ; if they spake in a contrary sense, the contrary Opinions were noted with the Names of the Authors, and the Presidents pronounced. After the Division of the Empire, some marks of these ancient Councils yet remained in the West, many were celebrated in France and Germany under the Patronage of Charles the Great, and not a few in Spain under the Gothic Kings. At last the Bishop of Rome his Power prevailing, Princes were absolutely debarred from meddling in Church Matters, whereby the former sort of Councils grew out of use, and that alone remained which was called by Ecclesiastical Persons themselves, the Convocation of which Provincial Councils was almost wholly assumed by the Pope, who sent his Legates to preside wherever he heard that a Council was to be held.

10. At length he assumed to himself that Power which the Roman Emperors had formerly used to convocate a Council of the whole Empire, and preside himself if he were present, or in his absence to send Legates to be Presidents and govern the Action. The Prelates assembled, being freed from all fear of a Secular Prince by reason of many Indecencies which were multiplied as worldly respects increased, began to digest and order their Matters in private, that they might observe more decency in the publick Meeting. In process of time this became a Form, and in Councils beside the Sessions, they began to make Congregations of some Deputies to set in order such Matters as were to be treated of, which in the beginning, if many, were divided, and a proper Congregation assigned to every one. But all Indecencies being not hereby removed, because those that were absent having different Interests, raised Difficulties in publick ; besides the particular Congregations, they made a general one before the Session, where all were present, which according to the ancient Rite, is the Conciliary Action, because the Session, every thing being done before, is but a pure Ceremony. But after an Age or two, National Interests being different, caused Differences amongst the Bishops of diverse Countries; whereupon those that came from far, being few, and judging it unreasonable to be outvoted by the neighbouring Prelates, who were more in number, to make the balance equal, it was necessary that every Nation should assemble by it self, as formerly the Tribes in the *Roman Comitia*, and resolve according to the number of Voices, and that the general Decision should be Established, not by the Suffrages of particular Men, but by the Plurality of the Voices of the Nations. This course was observed in the Councils of *Constance* and *Baet* : which use, as it was good where the Government was Free, as it was when the World owned no Pope, so it ill befitted *Trent*, where they desired a Council subject to him.

11. But at *Nice* met Three hundred and eighteen Bishops from all parts of the Empire, amongst whom many carried about them the Trophies of their Christian Warfare, Scars all over their Bodies, and mutilation of Members. The Emperor, with a short Speech opened the Council, and after general Admonitions commanded Two things especially to their Care : the one was for Establishing one settled Practice in the Church in the Point of keeping *Easter*, and the other was concerning the *Arian* Doctrine, the principal cause of their meeting. The first was effected with little or no Content, the Custom of the Western Churches being Established, and that of the *Arian* abolished by Decree of the Council and the Emperors Edict ; although from the Acts of the Council now Extant, little appears concerning this Matter. The bussines about *Arius* held them long in *Sec.* Debate, who according to Summons appeared, and maintained his Opinions. The Dispute against him was chiefly managed by *Alexander* and *Athanasius* his Deacon, who charged him with such Tenets as he had formerly maintained at *Alexandria*. The Council examined his Book called *Thalia*, wherein were found so many of his Opinions, and such Wantonness (he being much suspected of Uncleanness, in his ordinary Conversation with Women, which he called his Virgins) that it was condemned by the Council and burnt by command of *Constantine*. But when the Fathers should come to establish the Orthodox Faith, after they had resolved against *Arius* his Heretic, it cost them some labour to invent what Terms were fit to express the co-equal Divinity of God the Son with his Father, so as no hole might be left for the *Arians* to creep out at. At length they resolved upon the Greek word *ousios* or *Coessential*, which they had observed to be much feared and avoided by the *Arians* from an Epistle of *Eusebius* Bishop of *Nicomedia* read in the Synod.

12. The

The Heretic  
of Arius con-  
demned.

12. The *Arians* perceiving themselves foiled by the addition of this, thought to reinforce the charge, by putting in the word *Unbegotten*, with relation to the Father ; as thence deducing by consequence, that the Son was made and Created. But the Fathers aware of their design, receiving this word added to it, that the Son was *begotten*, that he was not *made*, by which their design was quite dashed ; then was drawn up a Formulary of the Catholick Faith : whereof *Hosius*, who presided in the Council, was Author, now called the *Nicene Creed*, and passed June 19. on Saturday. But in this Council, nothing appears to have been added to the *Apostles Creed*, concerning the *Holy Ghost* ; which happened by reason that nothing was now urged against his Divinity by *Arius* ; which course was formerly taken up by his Followers, and more privately before this had been practised by him, it being very ready and in a manner consequential to him, who denied the Divinity of *Christ* to reject that of the *Holy Spirit*. Having happily finished the Affair concerning *Arius*, they settled the matter concerning *Easter* ; and for that several Countries observed several Customs and Calculations of time, it pleased the Synod to commit the charge of the Patchal Cycles to the Bishop of *Alexandria*, in giving notice of the time of Celebration, which was done every Year preceding ; seeing that the Letters concerning the time were wont to be published by the Deacons, on the day of the *Epiphany*, and by the Bishop of that City, to be sent up and down to the Churches of the West.

13. Having for the better Calculation of time, Established the Golden Number, containing the period of Nineteen Years, they came to discuss the cause of *Melerius*, the Schismatikal Bishop of *Lycia*, in the Province of *Alexandria*. This Man for Sacrificing to Idols, in the time of *Diocletian*, and other causes had been deprived of his Bishopric by *Peter* the Metropolitan, who afterwards suffered Martyrdom ; at which centre conceiving great indignation, he ceased not to rail against *Peter*, and his Successors and made a separation from the Communion of the Church ; continuing Schismatikal with a multitude of Followers to this very time. The Synod now tell the Church of *Alexandria*, and their Brethren throughout *Egypt*, *Lybia* and *Pentapolis*, that they had dealt with him, with more clemency than he deserved ; having decree that he should remain in his own City without any Episcopal power, retaining only the bare, Name and Title of his Office and Dignity, and they resolved that the Clergy should submit wholly to *Alexander*, or else be deprived of their Spiritual Offices ; being also to give place to those whom the Metropolitan had ordained : And because that by reason of this Schism *Melerius* had throughout *Egypt* at his pleasure made many Ordinations, the Synod by a Cannon forbid that in *Egypt*, *Lybia* or *Pentapolis*, any should be ordained Bishop without the knowledge of the Metropolitan, (this being the ancient privilege of the *Alexandrian Church*) as the Custom was observed towards the *Roman Bishop*.

14. By this Council were framed Twenty Cannons in all, and no more are to be found in any good and certain Author : *Turrian* the Jesuit tells us of Eighty, which having found in the Arabic Tongue he Translated, and *Rufinus* counts 22. But *Theodore* affirms there were but 20. And whereas many things are cited by Writers of succeeding times from the *Nicene Council*, they rather are to be understood of the Acts, than the Cannons thereof, rather of passages which happened, not directly but accidentally, and recorded in Story, than of the solemn decrees of the Fathers ; besides this being the first great and Ecumenical Council, all opinions were ambitious from it to derive descent and pedigree ; and the Acts afterwards coming to be lost and imbezzled, whether through the practice of Heretics, who were unwilling to be upbraided with so evident a Trickery ; great latitude was given for pretenders to enlarge the number of the Cannons, and out of them to forge Arguments for the raising or upholding of their particular Sects and Opinions.

15. The first of the Twenty received Cannons (a) depositeth such Clerks, as had voluntarily made themselves Eunuchs, and prohibits such to be ordained for the Imperial future ; excepting such as either necessity of Cure, or of Force and Violence, Laws, Cities had undergone Mutilation from (b) Pagans, their impious Lords, or Cruel Regions are understood, nor Barbarous Enemies. The Second taking notice, that many contrary to Rule, chose to stand leapt out of the Font into the Episcopall Chair, or the Seat and Office of a Tracy Priest ; having been but lately Catechized (c) as Instituted in the Christian Faith ; strictly forbids such practice for the time to come, concluding from (d) Apostoli *canonicis* (e) Dift. 55. cal. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 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cal caution against a *Novice*, that a new Convert shoudl both stand as a *Catechumenus* a convenient time, and a *Probationer* after Baptism. If in proceſs of time ſuch an one committed Scandal, and was Convicted by the Testimony of two or three Witneſſes, it was to be depoſed, as alſo any ſuch that ſhould Act contrary to this Cannon; which yet, afterwards was diſpenſed with, upon notable occaſions for appealing of Tumults, or when the extraordinary worth of a Perfon required it, as in the *Cafe* of St. *Ambrose* and *Nelaricus*. The Third (e) forbids any Bishop, Priet or Deacon, or any Clerk whatiover, to receive any Woman <sup>(c) D</sup> *as Inmate* into his Houſe, except it be his Mother, Grandmother, Sister or Aunt; <sup>interdictio</sup> *Subi* in which, and like perſons, ſuſpicion may eaſily be declined. By which Cannon nothing was decreed against Marriage, that design being utterly daſhed by the interpoſition and endeavours of *Paphnæus*, who diſſolved the Fathers from laying the unipportunble burthen of *Calibat*, upon the back of thoſe whom God and His Church had left free. The Fourth (f) Cannon preſcribes the manner of ordaining or Confeſcering a Bishop, affirming the Action ought to be performed by all the Bifhops of that Province, if poſſible, but if that may not be, three at leaſt ought to meet for that purpoſe, bringing with them in Writing the confeſſion of the reſt, and the confirmation of every Province was to belong to the Metropolitan. <sup>(f) D</sup> *Epiſcopi ab omnibus.* The fifth Cannon ſays, that no one of them Excommunicated by force to be

16. The Fifth Cannon (a) forbids those that are Excommunicated by some, to be received into Communion with others; but to redress such inconvenience as might rise from any Contention or Heat of any Bishop using this censure: "it seemed good to the Fathers to ordain that twice every Year a Council of Bishops should be held in each Province, who oughter shoulde examine if any complained of such grievance, that such as appeared justly censured, might be held and esteemed as Excommunicated Persons by the rest, till such time as publickly, or by their own Bishop they were absolved." (b) One of those Annual Councils they thought fit should be held before Lent; that all grudges if any there were, being laid aside, they might present themselves a Pure and Solemn Offering to Almighty God. The Second Meeting they thought fit should be about Autumn. Now this command concerning the rejecting of those by *all* that had been Excommunicated by *one* Bishop, was not out of consideration of the sole Jurisdiction of any particular Bishop, but of the Nature of the Censure, which the Church esteemed as a thing which ought to be of that great strength and influence that by whomsoever it was applied it might obtain universal Force.

17. The Sixth Cannon is of very extraordinary remark, as a great Eye-fore  
to certain Novelists, who seek all manner of ways to cover it by their Glossetts and  
Expositions, as their Adverfaries on the other side, ever caſt it in their Dift. Diff. &c.  
nos antiquae.  
commands that the Ancient Custom obſerved throughout *Egypt*, *Lybia* and  
*Pentapolis*; so that the Bishop of *Alexandria*, have Power or Authority  
over all thefe, forasmuch as such was the manner or uſe of the *Roman* Biſhop. In  
like manner at *Antioch*, and in the reſt of the Provinces, fay the Fathers, let every  
Church enjoy its own Dignity or Honour: However it's manifeſt, that if any  
be ordained without the conuent and knowledge of his Metropolitan, this great  
and Holy Council judgeth that he ought not to be a Biſhop. Indeed if two or  
three out of Animofity and Contention, ſhall contradict what is generally and  
rationally and Canonically agreed on, the moft voices of Priests carry it; for  
Biſhops themſelves are ſo called. The Romanifts jealous of their Great Biſhops  
Honour and Authority, labou're all ways poſſible to perwade their Readers that  
theſe words, *forſiuch is the manner (Custom or uſe) of the Roman Biſhops*, no way  
do imply any equally of Power or Juridiction biwixt him and the other of *Alexandria*, ſome would make them an Argument of his Authority over the *Egyptian*  
Churches, as if *forſiuch is the Custom of the Roman Biſhop, was to be joyneſt to Can. 6. in edit. 1616. Vnde inveniatur. Coraniacal. pag. 102.*  
those words *viz. over, or in the Churches of Alexandria, Pentapolis, &c.* And if this will not do, with other of like forte, a *Latin* Edition, of theſe Cannons  
is urged wherein it is read not. *Forasmuchas ſuch is the Custom of the Roman Biſhop*; but, *Forasmuch as this ſame is the Custom of the Metropolitan Biſhop*. But  
their Adverfaries scarcely think themſelves in Honour obliged to anſwer ſuch  
ſlight and palpable Glosſes; though they might oppoſe to many ancient *Latine*  
Copies, to an obfciue pretended one of *Marcellus a Tridentine Legate*, not to mention  
the Greek. And as for the ſence of the words, they fay it is ſufficiently evinced both by  
universal conuent of pureſt Antiquity, and the Testimony of other Councils, especially  
that of the General Council of *Chalcedon*, which we ſhall cauſe in its proper  
place. Thus much at prefent we may obſerve, as a learned Man hath learnedely  
made out in a peculiare Treatise, that firſt Custom introduced the Rights and  
privi-

Vide Annos  
ad. Conc. Ni-  
Can. 6. in edi-  
tione Caranica  
pag. 193.

CHAP. III. The Constantinopolitan Roman Empire. Constantine. 45

*Priviledges of Patriarchs or Metropolitans:* Secondly, Councils confirmed this Custom; and lastly Emperours who could not but approve of a near agreement betwixt the Models of Church and State, Enacted and Confirm'd it by their Imperial Authority and Laws.

18. The Fathers out of the same principle of keeping up Good and Ancient Customs, as sensible of the great Influence of change, further Enact by their Seventh (*a*) Cannon, that forasmuch as by ancient Custom and Tradition, Honour was given to *Aelia* or the Bishop of *Jerusalem*, he should consequently enjoy the said Honour, provided that the Dignity of the Metropolitan City be preferred. The Eighth (*b*) Cannon gives directions how *Novatians* which returned to the Catholic Church should be received, concluding, that if a Bishop came over to a Bishop, if he thought not fit to receive him as such, he should procure him a place either of a *Chorospous* or a Priest, that he might assuredly have some Clerical Function, left in one and the same City, there should be *qui*.  
*(a) Diff. 65.  
Quoniam met.  
nisi vide agn.  
infulum de  
Ecclesiastica & triplex  
hypothec. (b) 9. 7. Si.*  
found two Bishops; this against two Bishops in one City was decreed with very good reason, to prevent the Contentions and Emulation, a Bishops Chair, no more than a Kings Throne, brooking Rivals, although the contrary practice may be found before this time; and St. *Augustin* as he himself confesseth (*c*) out of ignorance acted contrary to this Cannon, being both Consecrated before the Death of *Valerius*, and fitting with him in the same See. The Ninth (*d*) Cannon decrees that if any Priests were promoted without examination, after this confessed their Sins, and after confession yet had hands laid on them by the Metropolitan and others to be made Bishops such were not to be owned by the Ecclesiastical Order. The Tenth (*e*) near of kin to the former, doth Enact, that whether such Criminals were ordained ignorantly, or with the knowledge of Bishops contemptuously, they should be deposed.  
*(c) Ep. 110.  
(d) Dij. 81.  
Si quia fuit ex-  
amine. (e) Dij. 81.  
guineas his-  
tide Gleam.*

20. The Holy and Ecumenical Synod in its Seventeenth Canon<sup>(a)</sup> Decrees, that if any one should dare to Ordain any Clerk in his own Church, which belong to another Bishop, without the said Bishop's assent, such Ordination should be void. The Eighteenth<sup>(b)</sup> forbids Usury to the Clergy, upon pain of Deposition. The Nineteenth<sup>(c)</sup> commands that such as returned to the Catholic Church, from the Heresy of the *Paulinians* and *Cataphrygians*, should be Re-baptized; as also such as were Clerks amongst them should be Re-ordained, but their Deacons continue lay as they were. The Twentieth<sup>(d)</sup> Canon containeth an Appendix to the Decree, concerning the Feast of *Easter*, by occasion of the *Quarto Decimarians*, or those who were for Celebrating this Feast on the Fourteenth Moon according to the Jewish Custom, and that of the Eastern Churches, and therefore taking no notice of the Resurrection at that time were wont to kneel at Prayer, as at other times not Festal, the Synod therefore Ordains that for Uniformity sake, on the Lord's day, and in the days of *Pentecost*, all pray standing; for it is to be noted that to the Resurrection the Primitive Church had so cheerful regard, that in only at those times here mentioned, but also during

Subscribed  
by *Hesychius*  
Bishop of *Corduba* &c.

And con-  
firmed by  
the Emperors  
Edict.

during those Fifty Holy-days betwixt Easter and Whitsontide, no Man did so much as *degenitatis adorare*, Worship God or Pray on his knees. Those days, though now neglected, were then, when the memory of the Resurrection, and the benefits thereof was more fresh, carefully observed, and *Tertullian* confidering their number, takes notice that they were more than the Superstitious Heathen observed throughout the whole Year.

21. All things being concluded which the *Nicene Council* thought fit to Ordain, *Aet. Conc.*

the Fathers came to Subscrive both the Cannons and the Creed. *Hesychius* Bishop of *Corduba* was the first that Subscribed, not the Legate of *Silvester* Bishop of *Rome* viz. *Victor* and *Vincentius*, two Presbyters of that City. Seventeen yet are said to have refused being infected, it seems with the Principles of *Arius*, which when the Emperor understood, as highly affected with the conclusion of the Council, he declared he would Banish all refusers, whereupon Eleven of the *Dissenters* were frightened into a Subscription, of which *Dissenters* *Eusebius* Bishop of *Nicomedia* was chief; for the Decrees being confirmed by Imperial Authority, the Council which had Assembled on the Eighteenth of the Calends of *July* (*June* the Fourteenth) was dissolved, on or about the Eighth of the Calends of *September* (*August* 25th) having began and ended in the Twentieth Year of Constantine, the First of the 276, *Olympiad*, the 1078. Year of *Rome*; Of Christ 325. *Anicius Faustus Paulinus*, and *P. Publius Cetinius Iulianus Camillus* being Confuls.

22. Besides *Hesychius* who praeſidet at the Council, first Subscribed, and is not in the Act at all taken notice of, as the Legate of the *Roman* Bishop, the most eminent of those *Nicene* Fathers was *Alexander* Patriarch or Metropolitan (the other Name being scarcely yet in use) of *Alexandria*, *Eustathius* of *Antioch* and *Marcus* of *Jerusalem*, all of them famous for their Christian Faith, Courage and Sanctity : Amongst those Bishops which *Alexander* brought along with him, none were so eminent; as *Potamon* Bishop of *Heraclea* in *Egypt*, and *Paphnutius* *Socr. l. 1. c. 8.* one, as good as many, who as he equalized the former in the los of his (Right) Eye in the Persecution of *Maximianus*, so he went beyond him in the los of his left Leg, and his Condemnation to the Mines. He is reported by *Rufinus* *L. 1. c. 4.* + to have been also famous for Miracles, and in such Veneration with all good Men, that *Constantine* the Emperor himself would often most kindly and familiarly imbrace him, and greedily kiss that empty place which had formerly held his Martyr'd Eye ; and this is not the least of his Commendations that he stood up for the Liberty of Clergy-men, when some went about to have enflaved them under the Yoke of forced Continence ; although *Cassiodorus*, *Epiphanius*, *Socrates*, *Sozomen* and *Nicophorus* most of them, if not all, Grave and approved *Socr. lib. 1.* *Socr. lib. 1. c.* Authors for but reporting one piece of History in Favour of Priests Marriages are spit upon and discarded with disgrace by certain Grandees of the contrary *L. lib. de Con-* opinion. But *Eusebius* a Learned and Sober Writer defends their Authority *tinctum.*

23. As *Egypt* affording such Bishops, made some amends to the Church, for that detriment sustained through *Arius* a Clerk of the same Province; so in producing the most powerful Adversary that Arch-Heretic ever had, and one whom Patience and Magnanimity, as well as Faith command as a great Pattern to all Ages; it seemed to overbalance the inconvenience, as no Country can be blamed for the Generation of a Poysonous and Venomous thing which carries not its Appology viz. a proper Antidote, in its own Bosom. This was *Athanafius* a Person who though he affilited at this Council, but in quality of *Alexander* his Deacon is yet to Act the most considerable part in this Troubleſome and Temptuous Scene, and for that purpose must needs change his Quality and dress like ceeding *Alexander* the most Worthy Bishop of *Alexandria*, who about five Months after the conclusion of the Synod, changed this Life, and went to enjoy that Bleſſed Trinity which he had so Faithfully and Industriously defended. *Athanafius* was born at *Alexandria* about the Rising and Spreading of *Arius* his Tenes, being a Boy by content of all Writers when *Alexander* was Bishop of that See; and when he was yet a Boy (but twelve Years old, as *Baronius* guesseth) his Genius discovoured it self, even then strongly bent to an Episcopal Demeanour, as appears by a remarkable passage.

24. The Church of *Alexandria* had a Custom of keeping a Solemn Festival, and Thanksgiving on that day whereon Peter their Bishop had suffered Martyrdom *sec. lib. 1.* *15. Socr. l. 1. c. 15.* *Ruff. l. 1.* one day amongst the rest (the Anniversary that happened about that Age of *Atha-* *2. c. 15.* *Ruff. l. 1.* *nafius*) after they were come from Church, as *Alexander* expecting certain of the best

best Rank to Dine with him, by chance looked out at a Window, he espied certain Boys on the Sea shore, who as he thought were in their Sport Baptizing one another, having called some of those that were present with him to behold the fight, he sent for the Boys, and asked them what they had been doing by the Seaside, and when they being abashed and silent he urged them to speak, they told him that one of them there, *Athanafius*, as chief in their sport, had Baptized some of them who had not formerly been Initiated, and that he had made some of them Priests, others Deacons to affit him in that Service; having examined them before, and given them instructions how they ought to demean themselves for the future, and so they told him the whole Story: *Alexander* together with the Priests considering the subsinance of the Work, concluded the Baptized Boys were not to be Re-baptized, but adding what he thought further necessary to be done, he sent for their Parents, and charging them to Educate them for the Ministry, he especially took care of *Athanafius*, requiring he shoule be now and then brought to his presence, that he himself might take notice of his Proficiency in Learning. He is said to have much profited at School, being well grounded in Grammar, Skill'd in Philosophy, and Studied in the Law; but those he made but subservient to Divinity, in the Study, whereof having good affiance from many worthy Confessors, who could teach him the Practick part by their own example, as well as the Speculative by Arguments and Precepts; he gave such pregnant Proof of his Industry, that beforre Tetfimonijs, he had the Books both of the Old and new Testament in Memory without book.

25. *Alexander* finding *Athanafius* his Proficiency to have surmounted his expectation, took him into his own Family, and made him his *Anamensis*, in which Employment after he had continued sometime, and made further Progress in his Studies, he took him into the Number of his *Deacons* at *Alexandria*, and carried him along with him to the Council of *Nice*, where he affilited him in the Protection of *Arius*, when the Blasphemous Doctrines he had uttered at the Council of *Alexandria* were produced, and engaged against the Heretics in a Solemn disputation published amongst his other Works: He was now grown in great esteem for his Abilities and Integrity amongst all those of the best and Orthodox Party, when *Alexander* dyed, who having more intimate knowledge of him than any other, thought deigned him his Successor; the good old Man lying at the point of Death, called for *Athanafius*, which one of that name hearing, and coming to him, he looked on him, and turned away his Face, and continuing still to call, at last said, *thou thinkst Athanafius to escape, but it shall not be*; which words whether he spoke Prophetically as some imagined, or as deigning him to his Chair as others think, he soon after Expired. *Alexander* being dead, *Athanafius* in a Provincial Council was chosen his Successor, not *Theonas* and *Achillas*, as *Epiphanius* alone tells the Story. *I was*, saith *Athanafius*, chosen by *divin. Apl.*: *the whole City and Province of Alexandria*; *Bishops*, *Priests*, and *People* assembled together, with *Prayers* to *God*, *publick Acclamations*, *Exhortations*, *Intraties*, *Perfusions* yea *Observations* for several Days and Nights without rest either to themselves or me, nor ceasing till they had prevailed with me to accept of their Choice.

26. In the beginning of the Government of *Athanafius*, was the Gospel Preached to the *Lower Indians* by *Frumentius* a *Tyrian*, who when he was yet but a Boy, being carried thither by *Meropis* a Christian Philosopher after his death (for he was Slain by the *Indians*) was entertained and preferred by that King, together with *Athanafius* his School-fellow, and for his great dexterity in managing publick business, had in a manner that whole Government put into his hands; having this opportunity he first procured Liberty for Christian Merchants to meet together and build Churches ; afterward he himself returning into his own Country, first made a Journey to *Alexandria*, to move that Patriarch that some fit Person might be sent Bishop into *India*: *Athanafius* being lately Consecrated, thought none so fit as *Frumentius* himself, who being Ordained and sent thither, is said by his Preaching and Miracles to have Converted an infinite Number of that People, and thereto have Founded a Church: Thus much in more words and with more Circumstances relateth *Rufinus* \* who saith he had the Relation from *Adele-* *sec. L. 1. c. 5.* *sec. lib. 2. c. 15.* *Ruff. l. 1.* *23. Thos. l. 1.* as the Companion of the said *Frumentius* and *Socrates* as much more, but it from him, as also *Sozomen* and *Theodore*; all of them moreover unite that about this same time were the *Iberians* converted to the Faith, by the religious Preaching, example, and Miraculous Acts of a certain Captive Christian Woman. *Rufinus* saith he had it from *Bacarius* their King who came to *Constantinople*

*Vide Abra-*  
*Dijpat. c. 2.*  
*Arian.*

The Lower  
Indians Con-  
verted.

And the  
*Iberians*.

nople to desire of the Emperour that Priests might be sent to instruct his Nation, of whom he nor only obtained what he came for, but was dignify'd with the Office also of *Comes Domestorum*, and *Dux* or General of the Palestine Limit. *Baronius* thinks him the same that <sup>(a)</sup> *Amnianus* calls *Bacarius* or *Balarius the Iberian*, created by <sup>(b) Lk. 11. ad Am. 327.</sup> the Emperour *Comes Domestorum*, and leader of the *Sextarii* and *Sagittarii*: But whereas that part of *Iberia* which lay toward the *Pontick Sea*, was long before Converted by the Preaching of *Clement the Roman* Bishop, driven thither by Persecution in the days of *Trajan*, those now Converted must be the *Lower Iberians* inhabiting those places near the Mountains of *Caucasus* and the *Caspian Sea*. Two things there were which of old mighty contributed occasions to the Conversion of Barbarous Nations, the one was the Wars against such People, who were often conquered by their Captives, that cæsæ not out of their Chains and Dungeons to Preach unto them: The other those tedious and exquisite Persecutions of Heathen Emperours, who forcing the Faithful ones to fly for shelter amongst fierce and Barbarous People, God stopped the Mouths of those *Lions* and *Tigers* who enteraining those *Strangers*, entertained Angels or the *Messengers* of *God* Tidings to a reward; and though some Misfared, and as a reward of their Sufferings, received the Crown of Martyrdom (such the Primitive Christians really accounted it) yet through designation of Almighty *God*, the Blood of the Martyrs still became the Seed of the Church.

27. But the Prefement of *Athanasius* vehemently disturbed the minds of the *Arians*, who knowing him a Person most likely of all others to ruin their Caufe, left no Stone unturned to remove him. *Eusebius* Bishop of *Nicomedia* especially, who by means of *Constantia* the Widow of *Licinius*, and Sister of *Constantine*, had through his great Industry and Difſimulation, not only recovered the Emperour's favour, but insinuated himself much into his good eſteem; he often told him how ſuite a Man *Athanasius* was for ſuich a place, leſſening him all ways poſſible, and when this would not take, refolved to tamper with the Bishop himſelf, to try whether he might not bring him about to his own Party, or at leaſt peradvice or fright him into ſuich Actions as might weaken the Catholick Interēt: He adiuiſeth him by Letter to re-admit *Arius* and his Partiāns into their Churches, or otherwise expect great inconveniences to follow. When neither by intreaty nor threats he could move *Athanasius*, whose anſwer was, he could not receive into Communion ſuch as had been held for Hereticks by the Council, and to this purpoſe enraged at the Repulſe, animated by his Heretical Zeal, and conſiſtant upon the account of his interēt in *Constantia*, and power with *Constantine*, he begins to patronize Disputes and Preaching againſt the determinations of the late Council, which he might do with leſs censure of inconfancy and Knavery, he and his party never left till by indirect practices they got into their <sup>(c) S. 1. 20.</sup>

*Arius* the  
Heretic re-  
jected by *Athana-  
sius*.

hands the Acts of the Council from him, to whose Fidelity the Emperour had committed them, and having Obliterated their Subscriptions, so ordered the matter, they deprived Posterity of any view of them, although concerning the matter of their Fact there was ſufficient Testimony. And thus revived the *Arian Schism*, which though it ſeemed ſuppreſſed by the Council, yet revived, and increased as almoſt to take away Schism or Diſtition, the whole World, as one faith, admiring to feeſ its all turned *Arian*; thole that continued Orthodox were counted Singular, and as *Elijah*, formerly esteemed themſelves as only <sup>(d)</sup> left: Such contentions and horrid diſtractions ſo unexpectedly followed this and other Councils, that to ſome sober Persons all <sup>(e)</sup> Christianity ſeemed to be laid afide, and aloughout of ſuich Meetings there be very much uſe <sup>(f)</sup> in the Church of *God*, yet ſome very <sup>(g)</sup> Eminent Perfons were to much diſgusted as to conclude <sup>(h)</sup> *Confess.* <sup>(i) Imp. Ariani.</sup>

<sup>(b) Non ſunt familiarii minori of  
eg. filii familiarii  
Arius.</sup>  
<sup>(c) Dam alter altera auctoritate eft. Capit proprie jam nemo Christi eft. Nil erat iſi pagina in orbis, quæ illi de novitate ibi, de auctoritate querela, de Santi errant, in confuſionis difficultate, Hilarius ad *Constantinum*, eft. (d) *Concilium in Ecclesiæ Dei Sal-*  
*verberman authoritate* ſec. dog. ep. 118. (e) *Exzona. Ep. ad præcept. ali si quæram mīra nō vixere tenebōrum, quam nullus un-*  
*quæna sp̄s tamen & Felicem Exaltum vidiſſet præterea affirſit non tam sacerdos agnō quæmæ ſed huius habebit.*</sup>

Upon which  
they endeavoured  
to unbind  
him.

28. But *Eusebius* knowing the Power of the Prince of moft weight for the balanciſing of any Party, feared left *Athanasius*, ſhould to begin with, and leſure himſelf of the Emperour's favour; he therefore with his Companions refolved to ſtrike home and unbind him if poſſible, having in vain tried formerly to do grace the Man, now they queſtion his Title, and quarrel with his Election, as brought about by the Faciſion and Combination of a few Perfons therein concerned, they Remonſtrate to *Constantine*, that after the Death of *Alexander* fifty four of the Suffragan Bishops being aſſembled to an Election, when they had upon their Oaths given their Votes for one Person, nevertheless Seven of the

the Number perfidiously ſeparated from the rest, made choice of *Athanasius*, and Ordained him, upon which account many of the *Egyptians*, both Clergy and Churches, altogether refuled Communion with him; and they could not but in Duty further inform their Prince that he was Pragmatical, and Turbulent, occaſioning Diſtentions and Fomenting Diſtions amongst the People.

29. *Athanasius* eaſily ſatisfied the Emperour, both that *Arius* who had been forbidden by the Council to return to *Alexandria*, and was the Arch-Heretic, ought not to be received into Communion, and concerning thoſe Accuſatiōns, having as it fortunately happened, ſent two of his Presbyters to the Court to excuse his not waiting on the Emperour by reaſon of his more than Ordinary Employments at his firſt coming to the See, and to refel any objections that might be made againſt him. They to dexterously diſcharged what they had in Commiſſion, as obtaining Audience they cleared all Doubts and Surmifes, both as to the Bifhop's Legal Elecſion, and his Personal Carriage and Department. This device of *Eusebius* not taking, he grew inraged at the ſucceſs, and refolved if he could not ruin *Athanasius* at a diſtance from Court, he would make yet his Seat too hot for him, by kindling a Flame within his own Province. *Meletius* the Schiſmatick being favourable handled by the *Nicene Council* returned to his See at *Lycopolis* in *Egypt*, and then not only Ordained *Arsenius* contrary to the Canons thereof, Bifhop of the *Arsenitans* (which place he himſelf had formerly held) but being urged to Name his Successor, made choice of one *John* his familiar Friend, to Succeed him: This begerting a Contention, for ſo much as the Jurisdiction of the Metropolitan was thereby much intringed, the *Arians* obſerving their opportunity, ſtrike in with the *Meletians*, and under their Name and Pretences, refolve to try the utmoſt with *Athanasius*.

30. The *Meletians* therefore seeking Patronage of their Schiſm from the Emperour, as *Epiphanius* Writs, ſent to him *John Calinicuſ* and *Iſchyras* formerly mentioned (the one a *Meletian* Bifhop, and the other made again as good as a Priest) to obtain a Toleration, and being barred of Acces, betook themſelves to *Eusebius* of *Nicomedia*; He making advantage hereof, undertook their Patronage under condition of their receiving *Arius* into their Communion; and not only procured them Audience but a Licence for their Separation, which *Baronius* denies, affirming that *Epiphanius* had this Story from ſome Writer that favoured the *Meletians*, alledging that *Constantine* is cleared of this Calumny, by his Letters to *Athanasius*, and the Testimony of *Eusebius* (a Writer in the Cardinals judgment prone enough to the *Arian* Heretick) who witnesseth that he after the Council, did his endeavours to preferve the Authority of the Canons, and laboured to Compoſe thoſe Difficulties in the Churches of *Egypt*. To be ſure this is agreed on all hands, *Athanasius* went about to bring the *Meletians* to the obſervation of the *Nicene Canons*, which they again refiſhing, *Eusebius* and the reſt of the *Arians* ſtruck in with the Schiſmaticks and Levelled all their Engines againſt *Athanasius*.

31. *Eusebius* and *Theognis* laying their heads together, affiue as Affociates and Counsellors in the attempt, their old Companions *Maris* Bifhop of *Chalcœ* and *Valens* and *Ursinus* Bifhops in *Pannonia*, formerly condemned by the Council. Thoſe five preſent the Articles of the Schiſmaticks againſt *Athanasius*, "wherein is objected that he is the great Caufe and Fomer of the troubles in the *Egyptian* Church. That like a ſaſe Traitor he endeavoured a Collection in *Egypt*, Levying Money, and therewith ſupplying *Plautenus*, who attempted the imbroglio of that Country in Sedition and Tumults; and that he opprefſed the People of *Egypt*, exaſting of them Linnen Cloaths or Velfments for the Church of *Alexandria*. His two Presbyters then lying at *Constantinople* eaſily refelled the objection concerning this Tribute of Linnen, ſuppoſed to be exacted by him, ſhewing that this was no new thing (as indeed there are many Examples) to require Linnen for the Ornament of Churches. But judging it moſt ſafe Perfomly to appear and make his Defence himſelf, he haffed to Court, and preſenting himſelf to the Emperour, ſo plainly and clearly evinced thoſe Articles of Forgery, that he was diſmiffed with great Countenance and Reſpect, and with Letters Testimonial and Commendatory to the *Alexandrian* Church; all the Members whereof, are feverely injoyed to receive and own him their True, Loyal, and Pious Metropolitan. Some ſay the Emperour was ſo inraged at the double dealing of *Eusebius* and *Theognis* his Associate, that remebering how upon refuſal to ſubſcribe they had been ſentenced and afterward

*Eusebius* and afterward Singing a Palinody at his Intercession, were freed from the danger of Exile, now in detestation both of their Relaps and Malice he caused to be Executed, *Apol. 6. 20. Athan. 31. 2. 20. Athan. 2. 2. Ser.*

banished. *Amphion* and *Chrysostom* were *1. c. 27.* Substituted in their Places.

32. However their Banishment was not long, being within a Year or two recalled, by the intercession of *Constantia* as (*a*) *Baronius* thinks, though other Chronologers place her Death Four Years before, (*A. D. 327.*) which Lady at her last Funeral carefully Commended her *Arian* Chaplain to her Brother, who by this means had notable opportunities to serve both the Perlon and Caufe of *Eusebius*, *quinq. ad A.D. Eccl. cent.*

Being recalled a little after the Dedication of the New City of *Constantinople*, *they* found new Matter wherewith to Charge *Athanasius*. *Ichyras* the pretended Priest whom *Colatus* the pretended Bishop had Ordained, being found lurking about *Mecti*, where he acted the part of a true Minister; *Athanasius* had sent *Macarius*, one of his Presbyters who defended his Cause stoutly at *Constantinople*, to bring him to his presence, who finding *Ichyras* sick in Bed, left only word with the Father that he had been there, whom he advised to Council his Son not to intermeddle any more with the Ministerial Function till he had spoken with the Metropolitan. *Ichyras* finding he could not continue there, betook himself to *Eusebius* to whom he complained, that being a Priest he had been outrageously abused and wronged by *Athanasius*, his Church by him being Villified and Prophaned, his Alter overthrown, his Chalice broken in pieces, "his Bible burnt, and himself threatened with Censures and Persecution. *Eusebius* having this advantage, as he thought, against the Bishop, yet thought good to add greater Calumnies both that somthing might be sure to stick according to the \* Proverb, and that they might not utterly lose the Emperour upon whom they had several times imposed with their deviled Fables.

33. To the other therefore about *Ichyras*, they joy the most impudent Calumny of all others, accusing him of having Murdered *Arsenius* a Bishop of the *Meletian* Faction whom that the device might take, they hid in a secret place, and produced a Mans Hand, which as barbarously cut from the dead Body of *Arsenius*, they shewed to the People. But their sport was partly spoiled by the Confession of *Ichyras*, who being sharply reprehended by some honest Men, confessed the Forgery about *Macarius*, and the Emperour was quickly satisfied that it was a trick, yet as to the bifuncs of *Arsenius*, he wrote to *Dalmatius* to enquire about it, one that then was *Censor* at *Antioch*, forasmuch as he was bound to take notice of any Complaints concerning the violent death of his Subjects. This was the same Year that *Macarius* the Bishop of *Jerusalem* dyed, after he had sitten in that See Nineteen Years, whose Memory is Celebrated by the *Roman* Church, on the Tenth of March. He Succeeded *Maximus*, whom he had not long before Ordained Bishop of *Diopolis*; but the People of *Jerusalem* would not suffer there to settle, but referred him as a Successor to *Macarius*, who knowing to be an earnest Defender of the Conclusions of the *Nicene* Council, and fearing some of the *Arian* Faction might get into his Chair, willingly acquieced in their Choice. That *Diopolis* was a City of *Palaestina*, in the Tribe of *Ephraim*, formerly called *Lydda*, which Name it changed when it grew Famous for the Idol of *Jupiter* there Worshipped; in after times was more taken notice of for a Council there held against *Pelagius*, and by reason that St. *George* the Martyr who suffer'd under the Persecution of *Dioctrian*, the English Patron who had large Possessions in this Country, was here Buried, it was by the Christians dwelling thereabouts, called *St. George* by way of Consecration to his Memory.

34. *Athanasius* being warned from *Dalmatius* to provide for his Tryal, so In-dutifully ordered the Matter, that purusing him from place to place, by good epials at length he was detected at *Tyros*, and though he denied himself, yet epials before *Paul* the Bishop of the place, was forced to confess himself the fame Man, and how he had been wrought upon by *Eusebius*. The Emperour to being here certified by *Macarius* a Priest whom *Athanasius* had dispatched to the Court for this purpose, commanded *Dalmatius* to desist from any further Prosecution, and rejecting his Accusers, by very obliging Letters deterred these Calumnies raised against him which wrought this effect, that both *Arsenius* and *John* the late Ordained *Meletian* Bishop confessed their fault to *Athanasius*, begged his pardon, and were reconciled to the Catholick Church. And so as *Athanasius* tells us, the Conspiracy of the *Meletians* here had its period. But the *Arians* still considering what an Adverfary their Caufe had of *Athanasius*, and how

*Sacri. lib. 1. c. 20. Secon. I. 2. c. 22.*  
\* *Foriter calumniari ut aliquid habeatis.*



Persecution, whereas not only the consent of History, but all the several Edicts of *Constantine* by their Date do clearly evidence that he was converted long before this time, and *Crispus* his Son, as appears by the Confular Tables, was alive after this Year. But for the supportment of a spurious Council, which making much for the Papal Interest, they would have to follow this Baptism and held at *Rome* by *Sister*, as also to gain credit to the Donation of *Constantine*, which as an act of Gratitude must also have enlued this his Baptism; they take those Arguments from *Zozimus* a professed Enemy both of this Empire and of all Christianity, to the dispragement of the Catholick Cause, which they would make truckle under that of a Private Church. But to all their Arguments and Weak Prentences, our Dr. *Crackantorp* hath abundantly answered in his Defence of *Constantine*.

His adhering During his whole Reign *Enesibus* and his Party  
to the *Nicene* Creed.  
ever pretending an adherence to the Determinations of the *Nicene Fathers*.  
The Emperors Inclinations were for Peace, and for burying of all old Displeas-  
ures, his Age deprived him of his former Activity and Sagacity, whereby he was  
more easily wrought upon, but it is clear that he never countenanced *Enesibus*  
but as a Catholic and Orthodox Bishop.

For in his One and twentieth year, in his own and <sup>the</sup> *1. iii. 5.*  
bids that such Privileges and Immunities as he had conferred upon Orthodox  
Clerks, should be transferred upon Hareticks, by which must be meant the  
Arians, as well as others, who the foregoing year had been declared such by the  
*Nicene Fathers.* Being sensible also what Heartburnings, Divisions, Scandalous  
Words and Works those Differences in Religion had raised, not only betwixt  
Christians and Heathens, but Christians themselves, anathematizing and nick-  
naming one another, by a Law made in the Twenty third year, he commands  
that Infamous Libels should not be examined and canvassed but burnt, as he for-  
merly at the Council of *Nice* had never looked in, but burnt such Complaints  
and Petitions as the Bishops had presented against one another. Indeed the time  
was late to which he deferred his Baptism, but it was not his single and peculiar  
fault, it was a bad Custom which much obtained at that time amongst all sorts  
of Proletors; not only Emperours but others who afterwards did especial Ser-  
vice in the Church, long deferring the receiving that Christian Character, as we  
shall see hereafter. This may diminish if not quite remove the blame cast upon  
this Emperour, who for further excuse pleaded a design (though not necessary yet  
something plausible) of being Baptized in that place where his Saviour had  
formerly submitted to that Ordinance. However, the Church of Christ having  
received such and so great things from his Patronage and Protection, who was  
the first Baptized if not the first Christian Emperour of all others; the great  
dissance of time betwixt his Age and ours ought not so to abolish our Sense  
of those Matters, as either to despise him, or be unthankful to God for so  
excellent an Instrument, much less ought we to quarrel with those Writers  
who having felt as well the smart of the former Persecutions, and undergone  
the

CHAP. III. *The Constantinopolitan Roman Empire.* Constantine. 55

the heat of the day of Trial; as the comfort of those Refreshments the Church received from God by his means, both praise the Author and commend the Instrument.

45. But the Cardinal Annalist warm in his Purple, and not so sensible of the benefit received by *Constantine*, because he never felt the need of it, falls very foul upon *Eusebius* Bishop of *Caesarea* the Author of the Ecclesiastical History, and as he supposed, of the Book called the Life of *Constantine*. His Language set towards such a Reverend Bishop cannot be excused of Incivility, giving him the Lye, so often calling him the *Architect and Deviser of Lies*, with many other extravagant Epithets, as making his Histories but a Fardle of Lyes, and composed rather for the everlast than the Publication of true Story; though he

composed rather for the exertion than the Publication of true Story; though he will have them truly and clearly to hold out and maintain his own Assertion against their Author, that being not only a Liar but an Heretick, an Arian and professed Theopakite, one worthily cast out of the Church, and as such to be rejected by all Readers. But all have not been of the Cardinals opinion, though Eusebius be not to be patronized in all Particulars. St. Hierome who was a more capable Judge, as living near those times, saith, *He hath excellently written the Ecclesiastical History, and commands him both for that and his Chronicon.* Evagrius Pamphilius & Scholasticus beginneth his own History thus: *Eusebius Pamphilus a Man without all peradventure as in other things profound, so in Penning excellent is of such efficacy in his Works, that although he cannot make the Readers perfect Christians, yet can he draw them by perswasion, that with prompt and willing minds they will embrace the Christian Faith.* Eusebius, Socrates, Sozomenus and Theodore, have written most exquisitely of the Incarnation of our most loving Saviour, &c. And to pass by many Modern Writers of the Cardinals perswasion as to Religion, remarkable is the opinion of one of their most grave and Judicious Authors, whose judgment is, that *Eusebius was a Man of great diligence and labour, of exceeding variety of reading, and of very grave judgment.* Neither do I know, faith he, whether any Author either in the Latin or Greek Church, though he strive never so much, can leave more excellent Monuments of

+ C. Tontur  
versus Art. 6.

(a) Pratcl.  
in Theop.

(b) Euseb. Hif.  
l. 1. c. 1.

(c) Apud Soc.

(d) Idem ibid.  
l. 2. c. 17.  
Tertull. l. 1. c. 1.

(e) Epist. Contra  
ad Euseb. l. 1. c. 1.

(f) In his  
blasphemis in  
Euseb.

Caveat Dr.  
a Grandfather  
versus Art. 6.

Defence  
of Constantine

And Pope Gelasius by  
confent of  
good Authors

time. 46. Pope *Gelasius* indeed with his Seventy two Bishops doth censure the History of *Eusebius*, but it is only in respect of the Story of *Abarus* and some few things more, not condemning the whole or the greatest part thereof. But the Fathers of the Second *Nicene* Synod struck him dead by their Decree that rejects and anathematizeth his Book, yea, all that read them, calling him *Heretic*, an *Arian* and a *Theopakite*, or one who taught that Christ had no Soul, but the Godhead supplied that Office, that so the Deity might be said to suffer. But his Crime was, he had taught that no Image could fully express Christ, being both God and Man, and the good Fathers not enduring that any should crost their Doctrine of Images, thus brand him, making him both an *Arian* and a *Theopakite*, that is both an *Arian* and not an *Arian*, both a *Theopakite* and not a *Theopakite*; for if an *Arian*, then could not the Deity inform the Body, Christ not being really God, according to him, and if a *Theopakite*, then the Deity informing the Body, he must have been perfect God though not perfect Man, and of the same substance with the Father, or else there must have been two real and perfect Deities. This Heresie (a) of the *Theopakites* sprung not up till about the Five hundred and thirteenth year of our Lord, more than One hundred and sixty years after the Death of *Eusebius*, who in all his Writings doth rightly and truly teach two distinct (b) Natures to be in Christ, and the (c) Divine Nature to be incapable of Passion, Affection or Mutilation. It is true that he inclined to *Arianism* before the *Nicene* Council, and was an earnest defender of *Arianis*; but this was but till that Synod, he being Reformed, continued Orthodox ever after, as both his own Writings and other (d) Authors abundantly testify, together with the Suffrage of *Constantine* the Emperor himself, (e) who gives not only his own opinion of the Man, but that also of the Catholic Church. Of late times (f) *Sixtus Severus* a Man of infinite Reading, yet (abating his Parts) of great judgment, is of the same mind; whence it appears that no time indeed he was an *Heretic*. By ignorance and Infirmity, falling into that Error, he did not through Pride, Arrogance and Obstinacy therein continue; but now the case being defined by the Church he both conformed his Belief and Deportment to its Decrees, and dying a Catholic, was Canonized for a Saint by the Greek Church, the Commemoration of his Death being celebrated on the Twenty first day of June in *Palestine*.

Persecution, whereas not only the consent of History, but all the several Edicts of Constantine by their Date do clearly evidence that he was converted long before this time, and *Crispus* his Son, as appears by the Confular Tables, was alive after this Year. But for the supportment of a spurious Council, which making much for the Papal Interest, they would have to follow this Baptism and held at *Rome* by *Silvester*, as also to gain credit to the Donation of *Constantine*, which as an act of Gratitude must also have enclued this his Baptism; they take those Arguments from *Zozimus* a professed Enemy both of this Empire and of all Christianity, to the disparagement of the Catholick Causē, which they would make truckle under that of Private Church. But to all their Arguments and Weak Pretences, our Dr. *Crackanthor* hath abundantly answered in his Defence of *Constantine*.

He is elclved  
from the Apc-  
fian of *As-  
trianus*.

43. - The Baptism indeed of *Constance* at Nicomedia being performed by *Eusebius* Bishop of that City, as is supposed at the first sight would seem to determine that question, whether or no all his actions against *Athanasius*, and his siding with that Bishop and his Party, may not justly denominate him an *Arian*, at least at us, whose Capacity reacheth no further than the bounds of Probability. But although we may observe that in his old Age he was more easie and lay open to the Craft, Inflinations and Flatteries of those about him (and amongst the rest those of that Courtly Prelate *Eusebius*) which Heathen + Writers have also taken notice of, yet have we sufficient evidence to acquit him from the guilt of that Heresie. For his constant adhering to the *Nicene* Faith is even in the Story of *Athanasius* all along, perpicuous, against whom *Eusebius* never durst ingage, whatever his private designs were, in the Notion of an *Arian*, pretended a love only to good Order, Discipline and Tranquillity of the Church, and upon pretence of *Athanasius* his Male-administration, rained such a Storm against that good Bishop. The Emperour having to do with so strong a Faction in his Court, which was formerly bred through his natural affection to his Sister, and now carried on by the cunning of *Eusebius*, was drawn to do many things which really tended to the Service of that Party. But these Persons appeared not to him in their true Dres, they acted not this part but in Disguises and Wizards, they walked one way, but he being in fight ever looked another. His adhering During his whole Reign *Eusebius* and his Party durst not recant, his Recantation ever pretending an adherence to the Determinations of the *Nicene* Fathers. The Emperours Inclinations were for Peace, and for burying of all old Displeasures, his Age deprived him of his former Activity and Sagacity, whereby he was more easily wrought upon, but it is clear that he never countenanced *Eusebius* but as a Catholick and Orthodox Bishop.

+ *Vetus et  
Constantinum  
10. anni pr.  
antiquitatem  
1. sequentiam  
laetare, 1.  
lumen, 1.  
lum fugeat  
populi*

His adhering to the Nicene Creed. During his whole Reign *Eusebius* and his Party durst not recant ever pretending an adherence to the Determinations of the Nicene Fathers. The Emperors Inclinations were for Peace, and for burying of all old Displeasures, his Age deprived him of his former Activity and Sagacity, whereby he was more easily wrought upon, but it is clear that he never countenanced *Eusebius* but as a Catholick and Orthodox Bishop.

44. The Laws also made by him, declare him to have been of this Disposition. For in his One and twentieth year, in his own and his Childrens name, he (2) forbids that such Priviledges and Immunities as he had conferred upon Orthodox Clerks, should be transferred upon Hareticks, by which must be meant the *Arians*, as well as others, who the foregoing year had been declared such by the Nicene Fathers. Being sensible also what Heartburnings, Divisions, Scandalous Words and Works those Differences in Religion had raised, not only bewtween Christians and Heathens, but Christians themselves anathematizing and nicknameing one another, by a Law made in the Twenty third year, he commandeth that Infamous Libels should not be examined and canavased but burnt, as he formerly at the Council of *Nice* had never looked in, but burnt such Complaints and Petitions as the Bishops had presented against one another. Indeed the time was late to which he deferred his Baptism, but it was not his single and peculiar fault, it was a bad Custom which much obtained at that time amongst all sorts of Proletiors; not only Emperors but others who afterwards did especial Service in the Church, long deferring the receiving that Christian Character, as we shall see hereafter. This may diminish if not quite remove the blame cast upon this Emperour, who for further excuse pleaded a design (though not necessary yet something plausible) of being Baptized in that place where his Saviour had formerly submitted to that Ordinance. However, the Church of Christ having received such and so great things from his Patronage and Protection, who was the first Baptized if not the first Christian Emperour of all others; the great distance of time betwixt his Age and ours ought not so to abolish our Sense of those Matters, as either to despise him, or be unthankful to God for so excellent an Instrument, much less ought we to quarrel with those Writers who having felt as well the smart of the former Persecutions, and undergone the

the heat of the day of Trial; as the comfort of those Refreshments the Church received from God by his means, both praise the Author and commend the Instrument.

45. But the Cardinal Annalist warm in his Purple, and  
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*Enthusiastic History*

loued upon Eusebius Bishop of Cæsarea the Author of the Ecclesiastical History, and as he supposed, of the Book called the Life of Constantine, His Language vindicated towards such a Reverend Bishop cannot be excused of Incivility, giving him from the Lye, so often calling him the *Architētē* and *Dœvijer of Lyes*, with many other extravagant Epithets, as making his Histories but a Fardle of Lyes, and composed rather for the eversion than the Publication of true Story; though he will have them truly and clearly to hold out and maintain his own Assertion against their Author, that being not only a Lyar but an Hæretick, an Arian and far, professe *Theopatricie*, one worthily cast out of the Church, and as such to be rejected by *adulzor*, &c all Readers. But all have not been of the Cardinals opinion, though *Eusebius* be not to be patronized in all Particulars. St. Hierome who was a more capable Judge as living near those times, faith, *He hath excellently written the Ecclesiastical History, and commends him both for that and his Chronicon.* Evagrius Patriarch of Cyrrhus, politicus, &c. Scholasticus beginneth his own History thus: *Eusebius Pamphilius a Man without all peradventure as in other things profound, so in Penning excellent, is of such efficacy in his Works, that although he cannot make the Readers perfect Christians, yet can he so draw them by perswasion, that with prompt and willing minds they will embrace the Christian Faith.* *Eusebius, Socrates, Sozomenus and Theodoret,* have written most exquisitely of the Incarnation of our most loving Saviour, &c And to pass by many Modern Writers of the Cardinals perversion as to Religion, remarkable is the opinion of one of them most grave and judicious Authors, whose judgment is, that *Eusebius was a Man of great diligence and labour, of exceeding variety of reading, and of very grave judgment.* Neither do I know, faith he, whether any Author either in the Latin or Greek Church, though he strive never so much, can leave more excellent Monuments of time. Tempore  
Eusebii, ceterorum  
Cardinalium annis  
1611.

And Pope *Gelasius* indeed with his Seventy two Bishops doth censure the History of *Eusebius*, but it is only in respect of the Story of *Abarcas* and some few things more, not condemning the whole or the greatest part thereof. But the Fathers of the Second *Nicene* Synod struck him dead by their Decree that rejects and anathematizeth his Book, yea, all that read them, calling him *Hæretick*, an *Arian* and a *Theopakite*, or one who taught that Christ had no Soul, but the Godhead supplied that, so the *Dity* might be said to suffer. But his Crime was, he † had taught that no Image could fully express Christ, being both God and Man, and the good Fathers not enduring that any should croft their Doctrine of Images, thus brand him, making him both an *Arian* and a *Theopakite*, that is both an *Arian* and not an *Arian*, both a *Theopakite* and not a *Theopakite*; for if an *Arian*, then could not the Deity inform the Body, Christ not being really God, according to him, and it a *Theopakite*, then the Deity informing the Body, he must have been perfect God though nor perfect Man, and of the same substance with the Father, or else there must have been two real and perfect Deities. This Hæresie (a) of our *Theopakites* sprung not up till about the Five hundred and thirteenth year of our Lord, more than One hundred and fifty years after the Death of *Eusebius*, who in all his Writings doth rightly and truly teach two distinct (b) Natures to be in Christ, and the (c) Divine Nature to be incapable of Passion, Affection or Mutilation. It is true that he inclined to *Arianism* before the *Nicene* Council, (d) Apud and was an earnest defender of *Arians*; but this was but till that Synod, he being Reformed, continued Orthodox ever after, as both his own Writings and other Authors abundantly testify, together with the Suffrage of *Constantine* the Emperour himself, (e) who gives not only his own opinion of the Man, but (f) Sicut etiam that also of the Catholick Church. Of late times (f) *Sixtus Sevenus* a Man (g) Eccl. of infinite Reading, yet (abating his Parts) of great judgment, is of the same Opinion, and whence it appears that no time indeed he was a Hæretick. By ignorance and Infirmity, falling into that Error, he did not through Pride, Arrogance, and Obstinacy therein continue; but now the case being defined by the Church he both conformed his Belief and Deportment to its Decrees, and dying a Martyr, was Canonized for a Saint by the Greek Church, the Commemoration of his Death being celebrated on the Twenty first day of June in *Palaestina*. *S. Constantinus*

So little did the Confederation of his having been against Images, his telling the plain truth about the Baptism of *Constantine*, and his not telling that which never was (*viz.* about the *Donation*) work with uninterrefted and unbaffled Persons.

47. It is not the leaft part of the Apology for *Constantine*, that he caused his Three Sons *Constantine*, *Constantius* and *Constans* to be trained up in the Orthodox Faith. Of those Three two retained the Principles they had been bred in, *viz.* *Constantine* and *Constans*, but *Constantius* revolted and turned a bitter Perfector of the Church. It happened very ill that his Father made him the Executor of his Will and Testament, which he committed to the Hands of his Sisters Priest, whom she at her Death had committed to his care, commanding him to deliver it to no Mans Hand but to his Son *Constantius*, hereby as it were commanding the Man to his Son, if not as a Counsellor yet as an especial Friend, whereby he got opportunity to infinuate into the Son, and infill those Principles which he durst never own to the Father. Hereupon ensued moft sad and dismal Consequences to the Orthodox Party, this Priest having gained Interest by Degrees; for firft he tampered with the Courtiers, then having made a Party amongt them, beroke himself to the Emperors and the Ladies, but especially he inveigled the Eunuchs about the Emperor, who were the great Instruments which he and *Eusebius* uſed for carrying on their Deſigns, being near to the Person, and having perpetually the Ear of the Prince. But in the mean time *Athanasius* is released from Banishment by the Emperor *Constantine*, in whose Dominions the City *Triers* was, to which he had been confined. He ſent him back to *Alexandria* with his Letters Commendatory to the Inhabitants, telling them they could not know that his Father did not banish their Bishop out of difpleafe, but ſent him out of the way of danger, and that when he died, he left it to him in charge, that *Athanasius* ſhould be reſtored, in puriuance of which command, and to anſwer their deſires, he now ſent him to them. And ſo returned *Athanasius* to his See, after he had been abſent two Years and four Months, and was received by his People with great Joy, all forts and degrees flocking about to fee him.

*Athanasius* is released from Banishment.

48. *Constantius* did not at all hinder his Reſtitution, nor the return of those other Bifhops which had been his Companions in Faith and Sufferings, both leaſt he ſhould ſeem to withstand his dying Fathers orders, and ſhould thereby diſoblige his Elder Brother. But long it was not before *Eusebius* the Priest, and others of that Party began to infinuate into this Prince, that he was by all means to be driven from that Church. "Besides their old Caſturies they alledge great Seditions and Slaughters to have happened at *Alexandria* through the unwillingneſs of the People to receive him again; they affirm that being deprived by one Council, he cannot Canonically be reſtored without another, and they again accuse him of defrauding the Poor of *Egypt* and *Lybia* of that Corn which through the Muſcience of *Constantine* was wont to be beſtowed upon them. To make their Party more strong, they ſend their Meſſengers into the West to the other two Emperors, whom they labour to poſſefs with the fame prejudice againſt *Athanasius*, as also *Julius* the Bifhop of *Rome*; but all this to no purpoſe, the Bifhop being ſent ſome of his Clerks, who eaſily wiped off all theſe Slanders. But, Matters grew ſtill worse, the *Arians* infinuating themſelves more and more into all Offices of the Church, and by feigned Accuſations thrusting out ſuch of the Orthodox Party as would moft oppole their deſign. *Alexander* the good Bifhop of *Constantinople* they much grudged his Seat, but let him alone, as expecting Death ſhould ſave them the trouble of ouſing him. This shortly came to paſs, and when the old Man ſaw his end approaching, as careful to have ſome honeſt Man to ſucceed him, he named two: one *Macedonius* whom he thought moft acceptable at Court, and *Paulus* whom for his Principles of Religion he commanded to his Clergy.

*Alexander* Bishop of *Constantinople* dies.

49. *Paul* a Priest of his Church, and a Man eminent for Learning and Piety in his ſtead, but outſet by the *Arians* and *Egyptians* of *Nicomedia* tranſlated there.

Paul chose in his ſtead, but outſet by the *Arians* and *Egyptians* of *Nicomedia* tranſlated there.

*Vit. Conf. I. 4.  
c. 52.*

*Sec. L. 2. c. 2.  
2 Thes. 2. 1.*

*Sec. L. 2. c. 4.  
Sec. L. 3. c. 4.*

than which they could not have a moſe notable advantage: For now he hath not only an opportunity for refiding conſtantly at Court, but more Power and Authority to back his purpoſes, which he quickly improves to the Deprivation of *Eusebius* Bifhop of *Antioch*, who had been very eminent in the Council of *Nice*, and therefore they concluded that as well he as *Athanasius* and *Paul* were to be removed; laying to his Charge Adultery, *Sabellianism* and other leſser Crimes, they got him Banished to *Trajanopolis* a City of *Thrace*, where he died and was *An. A. 345.  
Buried.* After him they ſent many others into Banishment, ſome under preſence of various Crimes, others without any thing laid to their Charge, but all in truſh for defending the *Nicene Faith*, thoſe of the *Arian* party though never ſo detracable, being put in their Places. And from this time it is, as *Baronius* obſerueth, that what St. *Hierome* hath ſaid in his Continuation of *Eusebius* his Chronicon, concerning the *Arian* Perſecution, to take Place, *viz.* That henceforth this Impiety was ſupported by *Constantius* the Emperor, Perſecuted with Banishment Imprisonment and other various sorts of Afflictions and Miferies firſt *Athanasius*, and then all other Bifhops that were not of that Heretical Party. This was the Fourth Year of *Constantius* (though St. *Hierome* places the beginning of thoſe things in his Second) A. D. 340. of *Rome* the 1093, the laſt of the 279. Olympiad, the 13 Indiction, *Fl. Septimus Aeyndinus*, and *L. Aradius Rufinus Valerius Proculus* being Conſuls.

50. This ſame Year dyed *Eusebius* Bifhop of *Cæſarea*, Author of the Ecclesiatical History, of whom we lately ſpoke, to whose Character had *Baronius* added his Industry in this particular, and confeſſed how much he was beholden to that very Perion whom he had endeavoured to render odious, it might have ſerved for an Epitaph more exprefſive both of the Bifhops deſert and the Cardinals gratitude. But whilſt theſe Bifhops leave either their Sees or this World, *Athanasius* (as great Bodieſ have flower motions) a Perion though more envied and Maligned, yet of more Interēſt and Authority, was not so eaſily removed from his Bifhoppick. *Julius* Bifhop of *Rome* receiving complaints againſt him from the *Arians*, as also his defensive Arguments, is by both Parties choſen Arbitrator in the controverſy, and defired to call a Synod, wherein *Athanasius* his Caſe might again be debated: He accordingly as he was Impowered calls a Synod at *Rome*, and appoints a time for all concerned to be preſent; *Athanasius* *At An. D.* call'd at *Rome*, made his appearance, and was ready to anſwer, but none of his Accuſors would come, though he ſtaid for them a Year and a half, during which time he is ſaid to have Communicated to the *Italians* thoſe Monatfical precepte which he had received from *Antony* in the Wildernes, with a Copy of the Creed, ſtill going under his Name, which being written in Latin continued long in the Archives of the *Roman Church* as *Baronius* tells us. The *Arians* unþought themſelves that they ſhould affuredly receive the Foil at *Rome*, the Bifhops of the *Western Church* being generally Orthodox, they conſidered the Caſe ſhould only be decided by Ecclesiatical, where there ſhould be no Count to prouide, nor any Soulders to affright and threaten their Antagoniſts, by which means they had formerly had the better of him. They pretended they could not ſafely Travel to *Rome* by reaſon of the *Perſian War*, and detaining the Meſſenger which *Julius* the Bifhop had ſent for them, beyond the very day appointed, for their appearance, procured *Constantius* to cummon them to *Antioch*, to the Dedication of that magniſcent Church called *Aureum Dominicum*, formerly began by *Constantine* and now finished by *Constantius* his Son.

51. The *Arians* glad of ſuch excuse for going to the *Roman Synod*, assembled together, to the Number of Thirty Six Bifhops, with whom met ſo many of the Orthodox Party as to make it up Ninety Seven, or Ninety Nine. But many refuſed to be preſent (as *Maximus* Bifhop of *Jerusalem* for one,) knowing before hand how matters would be determined; others were feized on in their Journey and Imprisoned, and as for *Julius* the *Roman Bifhop*, he neither was preſent, nor ſent any in his room; however there met enough and more to do the buſiſeſs deſigned by the *Arians*, who overpowered the Orthodox, though not in Number, yet in Confidence, Reſolution, and the favour of the Emperor, by whom their Decrees and Refolutions were made Authentick though Excaſonal. Now "besides the charge formerly laid againſt *Athanasius* at *Tyre*, they make the fame complaints againſt him which they had ſent to *Julius*, as that he had broken the Canons, thrusting himſelf into his former Function without the Admifſion and Conſent of the Council, ruſhing into the Church of *Alexandria*, after his return from Exile; moreover that he had done many acts of Violence and Injustice

*Sect. I. 8.*

Another ar-  
rival, where  
the *Arians*  
prevailed.

"justice, having raised Tumults among the People, wherein some were Slain, others Imprisoned and beaten, and others had forced to answere at the Bar. As forthe maters objected against him at *Tyre*, they had been over and over Confuted, partly by their own Folly, and partly the confession of the Parties themselves that were brought against him. The report concerning the Tumults was Convicted of Falshood, by the Letter of the *Alexandrian Church*, wherein *Constantius* is told that true Catholicks use no such Weapons in their Warfare as Death, Imprisonment, Bonds or corporal Punishments; concerning which the Civil Magistrate can give best account: And as for the busines concerning his intrusion into his Church, without leave or order; it's clear enough that he was not banisched by the Emperour, in order to what was done at *Tyre*, the Matter whereof depended upon Appeal before him: but upon new Matter Originally rising before him, which being of a Political confederation, concerning the publick Peace, the Emperour might as well restore *Athanasius*, as banish him, without a Council.

<sup>An. 322.</sup> *Athanasius* appeared not himself on purpose as some think, that the matter might not be decided. *Constantius* sent to Apprehend him, but he kept himself out of the way, and thereupon was Condemned both as guilty and Contumacious. To Succeed him was chosen one *Eusebius*, born at *Edesa* in *Mesopotamia*, as Guilty and contumacious, who knowing well how he should be received at *Alexandria*, whilst *Athanasius* was yet alive, plainly refuted their offer: He then is made Bishop of *Emesa*, and *Athanasius* his Chair is conferred on one who will not refuse it, as made of fit Mettle for such an Exploit, by Name *Gregory*, a Man altogether unknown, both to the Church and Province of *Alexandria*. Having dispatcht *Athanasius*, they go about to overthrow the *Nicene Faith*, but such Reputation it had got, and they themselves had hitherto made Profession of it, that it must be covertly by degrees and by way of Infumation; as all Parties and Sects hate to be called by the Name of their Founders, they disclaim that of *Arius*; even the Dignity of their Episcopall Office forbidding them to become Proleties to a Presbyter: They frame a Creed of their own, as learning to Truckle under the *Nicene Council*, which is so plausibly Penned, as yet to beware of the word *Confessional*, or to own the Son of the same Substance and Elence with the Father. This Creed they find in an Epistle to the Churches throughout every City. But continuing <sup>Sect. I. 2. c.</sup> at *Antioch* a little longer, and unthinking themselves, they in a manner <sup>10. Gr.</sup> condemn it, framing a new one; for being conious that they had spoken too Jejunely concerning the Divinity of the Second Person, and thereby could not posibly shun that Censure which they had indeavoured to prevent, they now profess to hold that Faith which had been delivered by the Holy Scriptures Prophets and Apostles, and so own the God-head of the Son, and yield to the word Substance; yet they acknowledge him not of very same Substance with the Father, but as it were the Image thereof without any dissimilitude. To those they subcribed and amongst them *Gregory* with the Title of Bishop of *Alexandria*, though as yet he had not seen the place; but not content with those two (thinking it seems that by the later they had given too much to the Son of God, as by the first they had affected too little) *Theophronius* Bishop of *Tyara* composed another Form to which they affented; and still not satisfied, as not knowing where to fix, *Athanasius* tells us, they composed a fourth Form of Confession, which they sent to *Constantius* the Emperour in *Gabala*, and dispersed all over the Western Churches.

<sup>And Twenty five Canons.</sup> 53. Besides those four Creeds, they framed Twenty five Canons, againt which, though several of the Ancients except, as composed by Heretics, yet by old Collectors of Canons have they been gathered together, as made by Orthodox Bishops, and in the Council of *Chaledon* two of them are cited word for word. For Heretics may decree other things orthodoxly which are not material to the thing in Controversie, and the *Arians* cunningly caused the Names of Bishops eminent for their Zeal towards the *Nicene Faith*, to be set to the Epistles prefaced to the Canons, omitting those of *Eusebius*, *Theognis*, *Meritis* Epistle prefaced to the Canons, omitting those of *Eusebius*, *Theognis*, *Meritis* and others, the most notorious of all *Arians*. And that they might not seem in the least to thwart the Council of *Nice*, but as concerned for its Authority, their first Canon makes it unlawful to Celebrate *Easter* otherwise than that Council had determined. The Second ordains that Persons Excommunicate shall not be absolved without satisfaction made, the contrary being now practised by a new Sect lately sprung up, called *Anthropomorphites*; as also that none Communicate with Excommunicated Persons. The Third commands that no Clerk remove to another Church, without his Diocesans leave, and there continue. The Fourth <sup>2. p. 1. si.</sup> <sup>quod. praeferit.</sup> Ordains

CHAP. III. *The Constantinopolitan Roman Empire.* Constantius

Constantius

Ordains that no suspended Bishop or Clerk offer to execute his Function. The Fifth forbids Priests to separate themselves, and erect Altars amongst themselves in contempt of the Bishops. The Sixth prohibits any to receive such as are Excommunicated by the Bishops, till they be either reconciled to them, or reformed by Synods. By the Seventh, no stranger (Clerk) is to be received without Letters <sup>11. o. 3.</sup> <sup>23. Episcopi.</sup> Commendatory. By the Eighth the *Chorepiscopi* are only Licensed, no Inferior Priests, to give general Letters. The Ninth sets Limits to the power of a Bishop, whose his own Diocess forbidding him to meddle with matters appertaining to the Metropolitan, whom it forbids to deal in things proper to him, as such, without the Council and Assistance of the rest of the (Priests or) Bishops.

54. Their Tenth Canon is for the Restraintment of the *Chorepiscopi*, who though they were Consecrated as Bishops, yet pleased the holy Synod <sup>23. q. 8.</sup> as these Men call themselves, that they should recognize the mean of their Power, governing the Churches in the Country Villages committed to them, and content themselves with that Employment, and the ordination of Readers, Subdeacons and Exorcists, not presuming to Ordain Priests or Deacons without the Bishop of the Diocess, upon pain of deprivation. And the *Chorepiscopi* they command be ordained by the Bishop to whom he is subject. The Eleventh punishes such Bishop or Clerk with deposition, as without the Letters of the Synod and Bishops <sup>Si quis Episc.</sup> of the Province, especially the Metropolitan, shall go and solicit the Emperour about busines. This they did to take away benefit of Appeals from the Orthodox. And this Canon was objected against *Chrysostom* by his Adversaries, to whom he replied that it was made by *Arians*, and therefore was deservedly repealed by the Council of *Sardica*. But more to their purpose by their *Twelve quid a proprie.* Canon they deprive such Priests and Bishops of all hope of restitution, who being condemned by their Bishops or by Synods shall not abide by their determinations, but have recourse unto the Emperour. The Thirteenth prohibits Bishops to Ordain out of their own Province, except they be sent for by Letters from the *Imperial Episcop.* Metropolitan and his Suffragans, under Penalty of the Ordinations being Null, and Censures inflicted upon their own Persons. The Fourteenth determines that in case of Tryal of a Bishop by his Comprovincials, part be for him, and part against him, the Metropolitan is to call other Bishops to his assistance out of other Provinces, who in conjunction with the former are to decide the controversy. The Fifteenth Confirms what is done against any Bishop by the Universal consent of the Bishops of the same Province.

55. The Sixteenth Canon commands that if a Nominal Bishop (having no Diocess) intrude himself into a Vacant Church without the Consent and Decree <sup>Dif. 9.</sup> <sup>Si quis Episc.</sup> of a compleat Synod, he shall by force be thence ejected, although the People make choice of him for their Pastor. Now a perfect Synod, that is to be understood where the Metropolitan presides. By the Seventeenth it is decreed that if any Bishop ordained to a particular Diocess, neglecte the charge thereof, or refuse to take the care upon him, he shall be removed from Communion till such he either execute his Office or the pleasure of a Provincial Synod concerning him be known: But in case he be thence kept by force, or otherwise not by any fault of his, the Eighteenth Canon takes care that he be elsewhere capable both of Honour and Ministerial Function, provided that he be not pragmatrical in the Church where he is, and submit himself to what shall be determined in the Provincial Synod. The Nineteenth Enacts that no Bishop be Ordained without a Synod, <sup>Dif. 6. Ep.</sup> and the presence of the Metropolitan. The Twentieth Ordains that for dispacie <sup>Dif. 18.</sup> <sup>Si quis non est quis Episcop.</sup> of Church busines, that Bishops meets in Synods twice a Year throughout the Provinces. By the Twenty first Bishops are forbidden to change their Parishes <sup>7. q. 1. Episc.</sup> Diocess i. e. either by constraint of the People or compulsion of their Fellow-Bishops, according to the ancient appointment in this Case. By the Twenty Second they are Inhibited from intermeddling in another's Diocess; from ordaining any Priests or Deacons subject to any other Bishop, without his directions and consent, upon pain of a Nullity, and Censures to be inflicted by the Synod.

56. The Twenty Third Canon makes it unlawful for any Bishop to appoint his Successor, although at point of Death: This being a breach of the Law <sup>Eccl. pum non licet.</sup> ecclesiastical, which makes this appertain to a Synod, and the resolution of Bishops, who in a Vacancy have Authority to promote such as be worthy. The Twenty Fourth gives charge to Priests and Deacons to take notice of Goods belonging to Churches, that in case of the Death of the Incumbent Bishop there be no concurrence, that neither his Goods be seized on in right of the Church, nor such as really

really belong to the Church be imbezell'd by pretence of his Interest. The Twenty Fifth and last gives power to the Bishop to difpence the Goods of the Church to those that have need, and to supply himself with things necessary, but in case either he himself or his Domesticks, Sons or Kindred, by his permission make waf of those things, and convert them that belong to the Church into their own private ufe, either the Bishop or his Presbyters so doing to the great los of the Power and Scandal of the Ministerial Function, it subjects them to the Censur of a Provincial Synod. To these Canons Thirty Bishops are said to have Subscribed, amongst which some were of the Orthodox Party; although some, if not most of them, as is clear from the History of this affair were made to entrap them. The Sum of the Councils made by Carranza, tells us that this Council of Antioch was approved by the Sixth general Council summoned to Constantinople, and Celebrated in Trullo; as appeareth by the Second Canon of the Greek Edition, concerning which we shall enquire hereafter: And also by Pope Dionyphus, as appeareth by Eusebius in his Ecclesiastical History-book 7.<sup>\* Ch. 24 and 25, after the Greek</sup> Than which nothing can be more ridiculous: For how could Eusebius write of this Council who was dead the Year before? That Council which Eusebius writeth of in thofe Chapters was held against the Harefie of Paulus Samosatensis, about the Twelfth Year of Gallienus the Emperour, when Dionyphus was Bishop of Rome, A. D. 264. Just Seventy fix Years before this other, for which this Sciolus strangely mistakes it.

57. But some of thofe Canons were also designed against certain Hereticks newly crept up in the Church, a sign that Thieves may fall out when they have several Ends and Interets. There was one Andrew born, as Epiphanius writes, in Mesopotamia, who being of a very strict Life and Zealous, did to declaim against the loofes of Ecclesiastical Perfons, that for his freedom of Speech being hated and perfecuted, he separated from the Church, and in his old Age was banifhed by Constantius into Scythia; the Bishops having accused him of a design'd Rebellion: Having many Followers he is said in Scythia to have Erected many Monasteries, and Travelling farther into Gothia, by his Preaching to have Converted many to the Faith; in great admiration amongst all Men for his extraordinary Zeal and Sanctity. But his zeal was not according to knowledge, teaching that becaufe it is said God made Man after his own Image; God had the former Shape and Members of a Man. He also taught that Easter was to be kept on the Fourteenth Moon, as the Jews obſerved it, to oppofe which opinion, the First of thofe Canons seemeth to be made, and that abfolution was to be granted to Offenders without any fatisfaction to the Church in token of Penitence; to obviate which Doctrine they framed their Second Canon. He is blamed for condemning the Riches of the Clergy, for holding that darkness, Fire and Water were uncreat-ed. His Followers from his own Name were called Andiani, but especially from Nicophilus, his opinion concerning the Form of God Anthropomorphites. They kept themselves separate from the Church, because Uſurers and wicked Men were fuffered therein, but very few of them remained in the time of Epiphanius.

58. But the Synod of Antioch being concluded after ſome Months, the Bishops returned to their Sees, and Eusebius the Ringleader of the Arians went to his long Home, or to his own Place; dying immediately after the Council broke up, as Socrates tells us. Being rid of him the Orthodox party now again made choice of Paul, who had been formerly Elect; and the Ariani pitcht upon Macedonius, whereupon enſueſt ſuch Tumults that many of both fides therby perifhed, and Hermogenes a Commander, who taking a journey into Thrace, was ordered to take Constantine in his way, and diſpice Paul, had firſt the house wherein he was diſped over his head, and then was pulled out and kild by the incenſed Multitude. Constantius upon report hereof, came from Antioch to Constantinople, where he thrust Paul out of the Church, and to puniſh the Citizens took from them 40000 measures of Corn, viz. half of the quantitay that his faſter had given them daily for ever, to be ſent from Alexandria, and charged upon the Imperial Revenue rifting from Egypt: He deferred to nominate Macedonius their Bishop, being very angry not only for accepting the Place without his knowledge and conuent, but in reſpect of thoſe that were ſlain in the Confrefs bewixt him and his Antagoniſts; yet he gave him leave to execute his Function, in that Church only where he had been chosen Bishop, and returned back to Antioch. And now muſt we return with him, and thence where we left, proſecute the Story of Athanasius.

Eusebius  
Arian Bishop  
dies.

Tumult upon  
the account of  
Athanasius.

59. The Arians having held their Meeting at Antioch, and refused to appear at Rome at a Synod, to the calling of which theymſelves had given occasion, by reforing the Matter to the cognitio[n] of Julius; he in a Synod of Fifty <sup>Arian. ap. 2.</sup> Bishops examined the Matter concerning Athanasius, pronounced him innocent, <sup>& ad. sibi.</sup> and received him into Communion, together with Marcellus Bishop of Anycra in Galatia the leſſer, and many other Bishops and Presbyters condemned and receive him into Communion.

The Council at Rome clear  
Athanasius excommunicated  
where yet they continued were very wroth, and fending back the two Priests he had ſent to them, whom they had retained on purpoſe all thiſe while, somewhat sharply expouſulated with the Bishop. They complained that the time fet them for appearance was too ſhort, and that he had taken upon him to abſolve Athanasius and the rest, ſignifying that if any were banifhed the Church, and Excommunicated by their Decree and Censure, it was not his part to intermeddle, nor to take cognitio[n] of their Sentence, no more than when his Predecessor had removed Novatus out of the Church of Rome, they had refifted and contrarietd his doings. In the mean time Gregory the appointed Successor of Athanasius goes down to take Possession of the Church of Alexandria, where he is gladly received by the Arians, and as earnestly rejected by the Orthodox, who were the more concerned becaufe Athanasius their true and lawful Paſtor was now amongt them, being returned from Rome upon notice of the Resolution taken at Antioch to affert his juſt Title and Interest againſt this Intruder. But Gregory had the advantage, bringing with him Letters from the Assembly of Antioch, the Emperors Mandate, and being guarded by Philagrius the Prae-

trudus into Augſtalia, who according to orders received from the Prince, had with <sup>Athen. Ep. ad.</sup> See of Alexan-dria. an Army of five thouſand Men brought him to Alexandria. Horrid Outrages

were committed by both Parties to the disgrace of the Christian profeſſion, but ſpecially by the Gregorians for the better Celebration of Eaſter, which this Year fell on April 11. Athanasius finding the City too hot for him, was forced to fly, and returned as fast as he could to Rome, whence, that he might not be prevented by forme ſake account from the Gregorians, he wrote his Epifte to all Orthodox Christians a little before the Death of Eusebius Bishop of Nicomedia, for publick ſatisfaction he wrote in this Epifte ſuch things in haſte as in his other Writings he communicates more fully, eſpecially in his Epifte to thofe that lived Solitarily, or Monatical Lives wherein he compreſth ſuch things as were done by the Arians againſt the Orthodox Party, eſpecially thoſe of the Church of Alexandria.

60. Gregory being got into Possession of that Church, made a Progres in the Government thereof ſuitable to his beginning, managing his Office like an Heretick and a Tyrant. In the mean while thoſe of his Party perceiving that whatever they had pretended, yet they ſuffered in Reputation as Arians, a Character they flunned, as ignominious to their Epifcopal Degree, to receive a Denomination from a mere Presbyter, and one who was Infamous both in his Life and Death, they therefore agree once more to meet at Antioch. There they

At another Council at Antioch the Ari-  
ans frame four new Creeds  
which the Western Bishops for their  
Approval. But they miſled of their design herein alio, being still unfor-tunate in all their Creeds. For the Chear was early perceived, they having again in this omitted the Confessional, although they heaped great Epithets and Titles upon the Son of God; and this seems the true reaſon why the Western Bishops rejected their Creed, though they might pretend they were not well skilled in their Terms and Proprietary of the Language, and thereby put them off, referring themſelves to the Nicene Council as ſufficient without any new Glosſes and Interpretations; but that their Ignorance in the Greek Tongue ſhould be the only cauſe, as Socrates faſh it was, is very improbable, the times were not ſo illiterate, nor Intercourſe betwixt the Eastern and Western Churches ſo ſtopp'd up, as to give the leaſt countenance to ſuch an Affertion. This Synod (<sup>c. 19. Athan. de</sup> which assembled Bishops from almoſt all the Earth) was held Three years after <sup>Synod. Secon-dum. A. D. 344. Salustius Anor and Leontius being Consuls.</sup> the other, wherein were framed the Four Creeds, in the Eighth year of Constantius, A. D. 344. Salustius Anor and Leontius being Consuls.

61. Athanasius all this while continued at Rome, where Julius the Bishop could do him little good for Three years together, nor Paulus the Elect of Con-stantinople, nor any of the Orthodox Party, though he eſpoused their quarrel and wrote into the East on their behalf. But now their Caſe became more underſtood by Conſtantius the Emperour, who could not but take notice of all thiſe noſe

A General Council at Sardica.

noise betwixt the Western and Eastern Prelates, and thereupon bethink of the Publick Peace, which is not sooner broke any ways than through Heats and felling about Religion, which were also more unseasonable at this time when the *Persian*, the Common Enemy from without threatened the Tranquillity of the Empire. This was a convenient Seafon for *Athanasius* to lay open his Griefs, being commended to the Emperour with all advantage possible both by *Julius* Bishop of *Rome*, and *Hesippus* of *Corduba*, who also earnestly sollicited him about the calling of a General Council. Being sent for by *Confians*, he went to *Milain* where then the Court was, and he and his Friends so wrought that they obtained a Letter from the Emperour to his Brother *Constantius* about the Summoning of a Council. He shewed him the necessity of Summoning the Bishops of both Empires together, amongst whom there seemed to be difference both in matters of Opinion touching some Points of Faith, as also for Supremacy and Jurisdiction, he defred him to use his Power in getting together the Prelates of the East, who, that they might be the easier periwaded, he nominated *Sardica* a City of *Ilyricum* as very convenient situate upon the Borders of both Empires, but more commodious for them, with whom he would take care that those of the West should meet at the time appointed. In the mean while was a Synod held at *Colonia May 11.* against *Euphrates* Bishop of that City, who for denying the Divinity of Christ, with *Photinus* and *Marcellus*, was deposed by the unanimous consent of the Bishops of Gall, amongst whom *Athanasius* is said to have been present.

62. In the Eleventh year after the Decease of *Constantine*, and the Consulship of *Fl. Eusebius*, and *Fl. Rufinus*, in the Eleven hundredth Year of *Rome*, the Third of the 28<sup>th</sup> Olympiad, the Fifth Indiction, A. D. 347, there met (as *Athanasius* wrote) about Three hundred Bishops out of the West, and (as *Sabinus* counted) Seventy six out of the East, to the Council summoned at *Sardica*, amongst whom was *Iscyrus* so often mentioned, whom the Depositors of *Athanasius* had preferred to the Title of a Bishop. The reasoun why no more met out of the Eastern Churches, though the place lay more convenient for them, and in the Territories of their own Empire, was despair of any like suitable to their former Achievements. Some alledged infirmitie of Body, and others complained of the shortnes of time, blaming the Bishop of *Rome* for not letting them have more timely notice, whereas an whole Year and an half intervened from the Date of the Summons to the time of the Meeting. When the Council met, the *Arians* perceiving how things were like to go, withdrew to *Philippi* a City about a days Journey distant from *Sardica*, whence they sent to the rest a frivolous Excuse why they could not be present, and withall signified that they could not joynt with them as long as *Athanasius* and *Paulus* Persons formerly condemned at *Antioch*, were permitted to sit amongst them. *Hesippus* who presided in the Council, sent them word that the Council was resolved, though in their absence, to proceed in the Examination of the Causē of these Bishops, and willed them to be present, that they might if they could make good those Charges against them, which never yet seemed justly proved, and prevent the Condemnation of themselves for their unjust Censures. This warning doing no good, the Orthodox Party fell to the Examination of Witnesses, and after a full and indifferent Hearing acquitted *Athanasius* and *Paulus*, restored them to their Churches, and inflicted upon the Contumacious Bishops the same Censures which they had formerly executed upon these Innocent Persons.

63. After this there was moved that a New Confession of Faith should be framed, it was resolved in the Negative, forasmuch as Multiplication of Creeds would beget Confusion and Uncertainty, whilst variety of Terms and Phrases perplexed the Readers, who would not know where to rest, or wherein to fix, and by this means all those that followed might pretend to amend what their Predecessors had done, and so as well the *Nicene Creed* as others should be thought Inufficient and Imperfect. They resolved therefore to stand by the *Nicene Creed*, only for to prevent mistakes, to lay open the cunning of the *Arians*, and prevent their Subterfuges, they explicated (as some have written) the Clause of one Substance, and set forth the Heretice of that Assertion that the Son of God is not of the same Substance with the Father. This they published in their Acts or a Narrative of their Proceedings, wherein also they shewed their Reasons why they acquitted *Athanasius* and the rest, with the cauteles denouncing them by the *Arian* Bishops, and their obstinate refusel to joynt with them. They in the mean time are not idle, but act quite contrary to the Proceedings, con-

The Orthodox Bishops stick to the *Nicene Creed*.

*Athanasius ad Confessum.*  
Sect. 1.2. c. 20.  
Sect. 1.3. c. 9.

Conf. Tom. 1.

### CHAP. III. The Constantinopolitan Roman Empire. Constantius Conf. CHAP. III.

But the *Arians* make a new one. demning such as had abolished *Athanasius*, and *Julius* Bishop of *Rome* amongst the rest, and make a new Confession of Faith, against which the other had firmly resolved. By reason of this contrary proceeding of those several Parties, the Refolutions and Acts of this Council have been variously accepted and reported in latter times, many things being cited as Decreed by the *Sardican* Council, contrary to the Testimony of *Athanasius* himself, who had reason to know what passed, although St. *Augustin* and others grant those Decrees to have been of this Council, but except against it as Heretical and *Arian*. So that great Confusion and uncertainty even in these times appears to have been amongst the best knowing in reference to this Council, which feizes *Baronius* with admiration. Many also since the time that he wrote, considering the Summons was universal, would gladly with him give it the name of a General or Ecumenical Council. But when they consider how it was divided into several Parties or Factions, how many guilties were condemned, and how many guilty were acquitted by both Parties, and for these reasons of Ambiguity and Injustice, how the Orthodox for many Ages were shy of receiving any of its Acts as Authentical, they conclude that the Cardinal in giving so high a Title to this Synod, hath not at all advantaged the Opinion concerning the Infallibility of General Councils.

64. For they acquitted *Marcellus* of Heresie laid to his charge by the *Arians*, from which Orthodox Antiquity is far from abolishing him; And to uncertain were this Synods Determinations, that all Parties made use of them, and renounced them when it stood most with their own advantage, as *Baronius* himself infanceth in several Particulars. So that granting the Summoning of the Council to have been Ecumenical, yet if we call Antiquity to give Testimony, little of certainty can it produce upon which to found any Catholick Affections, the Relations of *Athanasius* being most Authentick, which were as much known to others as us, and yet they follow other Authors. However as

At this Council at Sardica 21 Canons are made. <sup>Diffr. 3. Mala confusa.</sup>

to Ecclesiastical Discipline their Fathers are said to have made One and twenty Canons; whereof the First upon the Proposition of *Hesippus* taking notice how little good former Synods had done by their Prohibitions in this Particular, ordains that such Bishops as flite and remove from one Church City or Diocese to another be Excommunicated even from the Laity; and the Second at the instance of the said Peron decrees the same Censure to be inflicted, although they be sollicited to this remove by the Importunity of the People, which easily may be Corruption wrought into such an humour. The Third Canon forbids that any Bishop remove out of one Province into another, except he be invited by his Brethren, and if any Bishop think himself aggrieved in any Cause determined by his Comprovincials, upon *Hesippus* motion, it was resolved he might appeal to the Bishop of *Rome*. Indeed his Reputation was not a little enhanced by his continuing Orthodox in those times of Trial. So that the Dignity of that City receiving fair advantage from these Controversies, whilst the *Arians* justly denied his right, yet the Orthodox might assert his capacity (not Authority) to determine their Differences. And hence were afforded Opportunities and Advantages for that Supremacy which vicissitude of times, and the comportment of Affairs suggested afterward to the Roman Prelates. But the Canons of this Council in behalf of the Bishop of *Rome* for the advancement of his Authority, the Fathers of the *African* Council universally assert to be Supposititious, who affirm in their Letters to the Pope that no such thing can be found in any Synod of the Fathers. Now had there been any such Canons, doubtless they could not have been ignorant of them. <sup>Vnde White keram.</sup>

65. Upon the motion of *Gaudenius* a Fourth Canon was made, which forbids the Ordination of a Bishop into his room, who being deposed, appealed to the Bishop of *Rome*, till the Matter was heard and adjudged by the said Bishop. The Fifth Canon at the instance of *Hesippus*, takes care that in case one Bishop in a Province be remaining, wherein formerly were several, and this Bishop at request of the People, wanting Pastors, refuse to ordain any more, the neighbouring Bishops contribute their assistance to their just desire, and ordain them a Bishop. The Sixth expressly forbids the Ordaining of a Bishop for one Village or small City, to the case of which one Priest sufficeth, left thereby the Dignity and Authority Episcopal incur contempt; which it seemed to have done by means of *Iscyrus* whom the *Arians* had ordained Bishop, but so such a See as formerly did belong to a simple Parish, being not a Parish of it self, but a Village or Hamlet appertaining to another Town. The Seventh Canon gives liberty

<sup>69. 4. Opus Episop. 2.</sup>

liberty, in case of an Appeal, to the Bishop of *Rome*, the Appellant desiring it; to that Bishop to send those who may join with the other Bishops in judging the Appellant. The Eighth inhibits the Custom of Bishops flying to the Court, without the Commendation of their Brethren, or the Summons of the Emperour, whereby much Scandal had been lately given. The Ninth gives directions how a Bishop may send his Deacon to the Metropolitan, and he commend him to those Bishops where the Court resides. Or he may by his Deacon sollicite his Friends at Court if he have any. And if it be at *Rome*, the Synod orders that the Petitions be delivered to their most Holy Brother and Fellow Bishop of the *Roman Church*, who upon Examination finding them just and fitting, is to use care and diligence that they be conveyed to the Emperours presence.

66. At the instance of *Alipius*, it was by the Tenth Canon made Lawful for Bishops to betake themselves to the Court in behalf of Infants and Widows. But left under specious Pretences such Liberty be abused, and such Scandal happen as formerly the Impudence of some had brought upon the Church; the Eleventh Canon ordains that such as should break the former bounds be deprived. And that this Canon might take effect, *Gaudentius* the Bishop further propounded, that such Bishops as lived in *Canali*, or the way of the publick Posts, should stop such of their Brethren as travelled towards the Court, and upon Examination according to the Merit and Purport of their busines, either forbid upon pain of Excommunication, or allow their Journey, which was unanimously Decreed. Yet left any should through Ignorance of this Canon be surprized, at the request of *Hofius*, the Twelfth Canon provides that such should have notice of it. Then forasmuch as great Inconvenience happened by the sudden Promotion of Persons to the Episcopall Function, and to prevent such damage as may happen to the Church by Novices, the Fathers agreed to a Thirteenth Canon recommended by *Hofius*, forbidding any to be made a Bishop *persulatum*, or except he had passed through the Offices of *Reader*, *Deacon* or *Priest*, whence by his Abilities and Virtues might be thoroughly known before his Praeserment to so high a Calling. Because much Mischiefe and Scandal had happened by reason of the stay of Bishops out of their own Diocesses and Provinces too long a time; *Hofius* also advised the Fathers, that forasmuch as in a former Synod they deprived such Lay-Persons of Communion as should absent themselves for three Lords days or three Weeks together from Church in the Cities where they dwelt: the same might be Decreed concerning a Bishop, who without great necessity was absent from his Church that same space of time, and it pleasing them well, a Fourteenth Canon was framed to this purpose. For the further enlargement of which, a Fifteenth was added at the motion of the said *Hofius*, wherein is also contained, that a Bishop, if he cannot be in his own Territories, he ought to go to the next Church where there is a Priest, least he should pass over a Lords-day without going to Church at all; but he is so to order his busines where his Reverens ly, that he be not absent from his Cathedral above three Weeks.

67. For the preserving of Peace and Concord *Hofius* procured the Sixteenth Canon, forbidding any Bishop to receive any Clerk into Communion, Excommunicated by another, upon pain of being Censured by a Synod. But left through the passion and hating of any Bishop innocent Persons should at any time suffer; Power is given by the Seventeenth Canon to the Neighbouring Bishops to hear and determine such Matters, and severly to rebuke such as they should find to have carried themselves irreverently towards their Bishops. The Eighteenth at the motion of *Januarius*, forbids the enticing of Clerks from other Bishops, and Ordaining them in their own Diocess; Which *Hofius* found so reasonable that by a Nineteenth Canon he obtained a Nullity decree on the Ordination of Ministers, subject to other Bishops, performed without the consent of their Diocessans, with Admonitions and Censures to be inflicted upon the Ordainers. The Twentieth Canon renewes former Decrees made against the stay and abode of Clerks, such as were Strangers, at *Thebalaonica*. The Twenty First and last Canon at the motion of *Hofius*, but suggestion of *Olympius*; decree that such as were Persecuted for the Testimony of a good Conscience, and for bearing Witness to the Orthodox and Catholicke Faith, forced into other Cities, should be received with Humanity and Benevolence. And the whole Synod said, all those Constitutions, let the Catholick Church differernt throughout the World receive; and all the Bishops which had met together from divers Provinces, Sub-

## CHAP. III. The Constantinopolitan Roman Empire. Constantius 65

scribed faith the Latin Edition of this Council to the Number of 121. But *Bzilfam* in his Greek Copies hath no such Number, but writes that 341 Bishops met at *Sardica*, and Decreed those things, but in his Copies the Eighteenth Canon is wanting.

68. The Council of *Sardica* being broken up, and each one departed towards their proper Sees, great Outrages were committed by the *Arian*, against all such of the Orthodox party as they could light off; whereof *Athanafius* gives several examples. And such was the issue of this, as well as other Councils, that the breach was so far from being made up, that it was much more enlarged. For the East and Western Churches were, as *Socrates* telleth us, now divided; the place which severed their Communion, being the Mount *Tisifus*, between *Ilyrium* and *Thrace*, where every of them amongst themselves, though they differed about the Faith, yet the quarrel being laid aside, Communicated together; but beyond that, there was no Communion of the contrary Parties. They were so Named; not upon any exact Geographical account: As if the North and South parts of the World might not justly challenge their Share in the Provinces; but the Church, as she took the Model of her Parcincts from that of the State, so herein also followed that Division of the Empires.

69. The determination of the Synod for restitution of the Bishops to their own Sees. Notwithstanding *Constantius* pursued the inclinations of the *Arian* Party, rather persecuting those that were already in, than restoring the ejected, till such time as his Brother *Constantine* found himself more than ordinarily concerned. Having found that more difficulty than ordinary was made about *Athanafius* his return to his See, he sent for him from *Naisse*, whether he had betaken himself, and commanded him to abide at *Aquileia*, under his own Protection: Then wrote he to his Brother *Constantius*, more earnest Letters than formerly, minding how deeply the Honour of them both was concerned, in putting the determinations of that Council which had been fummoned by their Joyn *Constantius* to *Sardica*, to Execution; however he told him, that for his part he Authority to *Sardica*, to Execution; however he told him, that for his part he was very sensible, what ever he might be, of his duty in that particular, and being resolved effectually to prosecute that design, he advised him to regard his own Honour, and restore *Athanafius* and the rest to their places, if not, he told him he would in Person make an Expedition, and see them restored to their Sees, whether he would or no. Those Letters were sent with the determinations of the Council by two Bishops *Euphrates* and *Vincentius*, whom the Synod had chosen to go to *Constantius*, with whom *Constantius* joyned *Salanius* a Count, Coming to *Constantinople*, and finding the Emperour was at *Antioch*, they Travelled thither, but before their arrival, their coming was known to *Stephen* Bishop of that City, who had been a Member of the *Arian* Conventicle at *Philipopolis*.

70. He as well to frustrate their Errand, as to blate the reputation both of their Persons and Party, subborns a Rude young Fellow called *Onager* to bring a Common Strumper into the Inn where the two Bishops lay, and privately convey her into their Chamber: The Villany was so far managed as to The Master gettred by the Villany to convey the Whore into the Room where *Euphrates* was then in Bed, *Vincentius* being also at his self in an inner Chamber, and according to agreement, the Company ready at the Door entred the Chamber, and finding her there where they had put her, exclaimed abundantly, and a Tumult was raised: *Vincentius* upon this getting up, the Gates of the Inn were shur, yet *Onager* and other of the Clerks made their escape, but the Strumper together with leuen of the Conspirators they seized on, and carried them before the Magistrates, where upon Examination on the whole Plot was discovered, which *Stephen* also the Bishop had not so much impudence to deny: Hereupon by command of the Emperour, such Bishops as then were at *Antioch* deprived him of his Bishopric, into which was chosen one *Leontius*, a Man not much better, who had calstrated himself, as it's said, that he might the more safely without scandal keep Company with a certain Woman whom he pretended to be a Virgin; and this Fellow they promoted exprely contrary to the first Canon of the *Nicene Council*.

71. The Villany of *Stephen* had this effect upon *Constantius*, that confidering with himself, how the *Arians* might have dealt in this fort with others of the Orthodox Party, it made him seriously to reflect upon the Contents of his Brothers Letters. Having viewed the determinations of the Council, and received the advice of his own Bishops, rather to permit the return of *Athanafius*, than In-gage upon his account in a War, now at such time as the Persians were upon the Borders

The Church  
at the State  
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In East  
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1. 2. c. 22.

Set. I. 3. c.  
*Athanafius*  
*Stephen*  
*Onager*  
Tried. I. 2. 22.

Borders, he sent his Orders to his Lieutenants in *Egypt*, not to molest those of his Party. His answer to his Brother was, that he was very ready to comply with him, in the executions of the Decrees of the late Synod; that he was not against the restitution of *Athanasius*, for whom he kept the Church of *Alexandria* vacant, to which he might return at his pleasure. *Athanasius* not knowing well how to trust to his Message, removed to *Milain*, where he received a Letter from *Constantius* himself, wherein he tells him, that he commiserated his long Sufferings, that he had long e're this sent for him to *Constantinople*, but that he expected he should have made application to himself; which because he thought he had not done, rather out of fear than any neglect of his Person or Authority, he now out of his good inclinations to him, assured him the kindness unasked for, of restoring him to his Native Country, and his Bishoprick: When he demurred yet a little, as thinking if the Emperour had a real kindness for him, or intended him any good, he would rather have suffered him to take the nearest way by Sea to *Alexandria*, than call him to *Constantinople*, and thereby force him upon a dangerous Journey, wherein he might be way laid by his Enemies. *Athanasius* a second Letter came, and a third, enforced by those of some Noble-men his Friends, and brought by a Priest and a Deacon, whom *Constantius* had sent to encourage him to the Journey.

*Athanasius* hereupon betook himself to *Rome*, where advising further with the Bishop and his other Friends, they were clear for his venturing to *Constantinople*, and *Julius* sent by him Letters of Recommendation and Congratulation for his return to the Churches of *Alexandria*, to be seen in the History of *Socrates*. *ibid.* He took his way then to *Constantinople*, where when he found not the Emperour, he followed him to *Antioch*, and getting easly Audience, was received by him very Courtoisly. He found the Emperour confant to what he had written, and when he laid open his Case, and the many injuries he had undergone, through the Calumnies of his Enemies, he seemed to acquiece in what he said, and swore to him for the time to come, he would not harken to any complaints against him. His dispatch for *Alexandria* he obtained sooner through the jealousy of his Enemies, who knowing his parts, were unwilling he shoud contract any familiarity with *Constantius*, and his preface seemed mighty to encourage the Orthodox Party at *Antioch*, with whom he communicated privately, refusing to joyn in the publick Worship with the *Arians*, who were by far the more prevalent Party in this City, and with whom the Orthodox Christians were forced to joyn, having no Liberty of Conscience as to Publick and Solemn Meetings. Yet through the connivance of *Leontius*, they had their liberty to honour the Son of God, according to their Profession: for when the *Gloria Patri* was Sung, and the *Arians* Phrased it *Glory be to the Father in the Son*, the Orthodox Christians would add, and to the Son, declaring that the same Glory was due to the Son as to the Father. But *Athanasius* confidered his place and Sphear, and how to the fin of joyning with Hereticks, he shoud add scandal and bad Example.

*73.* The *Arians* being constrained to restore *Athanasius* in this manner, not only perwaded their Emperour to the policy of making a Virtue of necessity, but to make some advantage also out of so bad a bargain. This was by desiring of *Athanasius* at his departure, when they thought good Nature and Gratitude would work, he having his Letters to the Churches, and all he could desire; that those of the *Arian* perfusion might have some one Church wherein they might publickly meet at *Alexandria*. To which when he could not in a manner deny, he answere, as not presuming to disobey the Emperour, but made bold unto his deffees, to return his humble Petition, that seeing there were many Christians in that City of *Antioch*, which also in some points differed from *Constantius*, that they by his Imperial favour might obtain the like Indulgence. *Constantius*, though he disliked the answere, was graved by the Equity of the proposal; and the *Arians* confidering that by granting the request of *Athanasius*, they shoud loose more ground at *Antioch* than they got at *Alexandria*; the whole matter was wav'd and passed over in silence. And much more reaon they had, if it be true what we have from *Socrates*, that his Petition extended to the Catholicks, dispersed all over, under the Government of *Arian* Bishops. But thus did *Constantius* restore *Athanasius*, abrogating what ever had been done against him, and sent him away with three Letters Commendatory; two to the Church of *Alexandria*, and third to the Governors of *Agripennica*, *Thebas* and *Lybia*; wherein he commands that all that Communicate with him shall enjoy their full

And with  
the Emperour  
Letters goes  
to *Alexandria*.

*Athan.* A.  
*ibid. 2. sec.*  
*ubi suprad.*

full Franchise and Liberty; With him were several others restored, as *Paulus Marcellus*, *Aelodus* Bishop of *Gaza*, and *Lucius* Bishop of *Adrianople*, whom their several Churches were commanded to entertain.

*74.* *Athanasius* in his way homeward passed through *Syria* and *Palestine*, and came to *Jerusalem*, where upon his defre, *Maximus* the Bishop called a Synod of Bishops out of *Syria* and *Palestine*, by the decree of which he was received into Communion and restored. Now, as it ever happens to Men in Prosperity, he is courted on all hands, even by Enemies, *Osiarius* and *Valesius* two of the most factious *Arian* Bishops tending to beg his Pardon, and renouncing the Doctrine of *Arius*; which that they might seem to do cordially they take a Journey to *Rome*, and make their Recantation before that Bishop, whom they thought for the Dignity of his See, and his Orthodox judgment, to have been most eminent in the West, during those Controversies. But at *Alexandria* he is received with joy above the exprefion of Tongue or Pen, such as was manifested by publick Thanksgivings, Festivities, Feastings and other signs too pregnant to escape either to the view, or then envy of the *Arians*, who begin afresh to load him with Calumnies to *Constantius*. They thus thought they might now do with the better success, because *Constantius* the Western Emperour, his great Patron was e're this Murdered by the Treason of *Magnentius* and his Followers; who, to the great scandal of Religion, were the first Christian Rebels, daring to rise up against their Sovereign; a thing not once thought of by the Ancient Christians, though they groaned under the Persecution of Ethnick Princes. The Multitude of Orthodox Christians being increased at *Alexandria* at his return, and the Churches, where they usually met, being not large enough now to receive them, he was forced to make use of a large and stately one, built by *Constantius*, but not yet consecrated; and this they interpreted as done out of pride or presumption, and in despite of the Emperour's Authority, whom he would not deigne as much as to acquaint with his designed Dedication. They accused him also of holding intelligence with *Magnentius*, because that Usurper had sent certain *Italian* Bishops of *Athanasius* his Acquaintance on an Embassy to *Constantius*, whom in their Journey, taking *Alexandria* in their way, had been entertained by him; and they had laid to his charge that he had many times conferred Orders out of his own Dioceses and Provinces, contrary to the Canons.

Such were the difficulties that *Constantius* wrestled with at this time, having his hands full of *Magnentius*, and about to grapple with the *Persian*, that he thought it not feasible to meddle with *Athanasius*, by dislodging whom he might procure to himself fresh troubles in *Egypt*, a Country he knew to be much at the Bishops Devotion; instead therefore of bad Deeds, he gave him good Words, and thrice did he Write to him encouraging Letters, after the death of *Constantius*, remembering it's probable what Promises and Oaths he had made to him. For two or three Years *Athanasius* remained in quiet at *Alexandria*, during which time *Maximus* his old Friend the Bishop of *Jerusalem* dyed, concerning whose Successors who were *Arians* a long time, there is great confusion amongst Writers, which *Baronius* attributes to the Strife and mutual Hatred betwixt the *Arian* themselfes: For as it usually happens to all great Factions, that if they continue long, they part and divide atfunder into lesser Divisions; so happened it amongst those Hereticks, of whom some thinking more honourably of the Son of God than others, although they denied also his Consubstantiality, yet coming nearer to the Orthodox Doctrine, were called *Semarians*. But *Constantius* having extricated himself out of his former difficulties by the suppression of the Usurpers, returned to his wonted humour, receiving impreffions as formerly from the *Arian* Bishops. E're his return to *Constantinople* he ordered *Platipus* his Lieutenant to remove *Paul* the Bishop thence, and restore *Macedonius* to that See, who fearing a Tumult of the Citizens, sent for him privately and letting him down into a Boat, conveyed him secretly to the place of his confinement. This good Bishop having long run the Fortune of a confant Confessor, at last arrived at the Crown of Martyrdom, being first banished into *Pontus*, by procurement of *Eusebius* and his Party, then by *Constantius* into *Neopatramia*, where he was kept at *Singra*, thence he was removed to *Emesa*, and thence to *Cucufas* a Town of *Armenia*, about *Tauris*, where he was strangled by the *Arians*. His Body *Theodosius* afterward caused to be translated to *Constantinople*, and Buried in the Church which had been built by *Macedonius* his Adverary, but was afterward known by the Name of *Paul*.

*Maximus*  
Bishop of *Je-*  
*rusalem* dyed  
and is succeed-  
ed by an *Arian*.

*Paul* of  
*Constantinople*  
banished, and  
afterward mur-  
dered by the  
*Arians*.

*ibid. 2. sec.*  
*ubi suprad.*

*ibid. 3. sec.*  
*ubi suprad.*

*ibid. 4. sec.*  
*ubi suprad.*

*ibid. 5. sec.*  
*ubi suprad.*

*ibid. 6. sec.*  
*ubi suprad.*

*ibid. 7. sec.*  
*ubi suprad.*

*ibid. 8. sec.*  
*ubi suprad.*

*ibid. 9. sec.*  
*ubi suprad.*

*ibid. 10. sec.*  
*ubi suprad.*

*ibid. 11. sec.*  
*ubi suprad.*

*ibid. 12. sec.*  
*ubi suprad.*

*ibid. 13. sec.*  
*ubi suprad.*

*ibid. 14. sec.*  
*ubi suprad.*

*ibid. 15. sec.*  
*ubi suprad.*

*ibid. 16. sec.*  
*ubi suprad.*

*ibid. 17. sec.*  
*ubi suprad.*

*ibid. 18. sec.*  
*ubi suprad.*

*ibid. 19. sec.*  
*ubi suprad.*

*ibid. 20. sec.*  
*ubi suprad.*

*ibid. 21. sec.*  
*ubi suprad.*

*ibid. 22. sec.*  
*ubi suprad.*

*ibid. 23. sec.*  
*ubi suprad.*

*ibid. 24. sec.*  
*ubi suprad.*

*ibid. 25. sec.*  
*ubi suprad.*

*ibid. 26. sec.*  
*ubi suprad.*

*ibid. 27. sec.*  
*ubi suprad.*

*ibid. 28. sec.*  
*ubi suprad.*

*ibid. 29. sec.*  
*ubi suprad.*

*ibid. 30. sec.*  
*ubi suprad.*

*ibid. 31. sec.*  
*ubi suprad.*

*ibid. 32. sec.*  
*ubi suprad.*

*ibid. 33. sec.*  
*ubi suprad.*

*ibid. 34. sec.*  
*ubi suprad.*

*ibid. 35. sec.*  
*ubi suprad.*

*ibid. 36. sec.*  
*ubi suprad.*

*ibid. 37. sec.*  
*ubi suprad.*

*ibid. 38. sec.*  
*ubi suprad.*

*ibid. 39. sec.*  
*ubi suprad.*

*ibid. 40. sec.*  
*ubi suprad.*

*ibid. 41. sec.*  
*ubi suprad.*

*ibid. 42. sec.*  
*ubi suprad.*

*ibid. 43. sec.*  
*ubi suprad.*

*ibid. 44. sec.*  
*ubi suprad.*

*ibid. 45. sec.*  
*ubi suprad.*

*ibid. 46. sec.*  
*ubi suprad.*

*ibid. 47. sec.*  
*ubi suprad.*

*ibid. 48. sec.*  
*ubi suprad.*

*ibid. 49. sec.*  
*ubi suprad.*

*ibid. 50. sec.*  
*ubi suprad.*

*ibid. 51. sec.*  
*ubi suprad.*

*ibid. 52. sec.*  
*ubi suprad.*

*ibid. 53. sec.*  
*ubi suprad.*

*ibid. 54. sec.*  
*ubi suprad.*

*ibid. 55. sec.*  
*ubi suprad.*

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76. Things going thus with *Paul*, *Athanasius* his turn could not be far behind; but the *Arians* first use wiles and tricks before they come to force. *Orsius* and *Valens*, who as we said pretended to be Converts, went to *Rome* to make their Submission and Acknowledgments to the Bishop. There they deft *Arian* and purge *Athanasius*; but for his greater Honour they advise *Julius* to call him to *Rome*, that his Virtue and Integrity might be the more apparent, and greater satisfaction might be given to the World; concluding with themselves, that this the Bishop would not refuse to do, it being an occasion of shewing his Interest, and getting Credit to his Authority; and that *Athanasius* would in vindication of just freedom as earnestly refuse to come, and so a breach would be made betwixt the two Orthodox Bishops and their Churches, at which the *Arians* might Triumphant enter. *Julius* could not do this being prevented by death after he had fate in that See near Sixteen years. To him succeeded *Liberius* a *Roman*, who as some write, readily undertaking what he thought might make for the reputations of his See, Cited *Athanasius* to *Rome*, under pain of Excommunication. *Athanasius* though he had honoured the *Roman* Bishop, and in respect who cites & to his Faith more than the Dignity of his See, had given him the right hand of Fellowship, and willingly admitted him Umpire in those controversies betwixt him and his Enemies, yet he refused to obey his Summons (which seemed to be made Authoritatively) and thereby gives so dangerous a President for the founding of an Usurped Supremacy.

77. Upon this refusal *Liberius* proceeds to Excommunicate him as Contumacious, and receives the Eastern Bishops into Communion; which coming to the knowledge of the Egyptian Prelates, they call a Synod of Eighty Bishops, wherein they resolutely defend *Athanasius*, maintaining his Cause against all, and confirm him in his See; which when considered by *Liberius*, he was ashamed of his inconsideration and precipitancy. But these things made much for the *Arian* Party, being good preparations for what *Constantius* had designed, to whom now they could Charactarize *Athanasius* as a Man so troublesome and turbulent, that even his old Friends the Western Bishops had forsaken him; *Constantius* having overcome his Enemies, and so proud of his success, that he ascribed that to himself which he would not allow to the Son of God, calling himself *Eternal and our Eternity*, as a prelude to those sad Tragedies which followed, calls a Council at *Arles* by the advice of his Bishops, wherein *Athanasius* was Excommunicated. To this subscribed amongst the rest *Vincentius* Bishop of *Limousin*, *Capua*, *Corduba*, *Hesychius* Bishop of *Rome*, who now in his Letter to *Hesychius* Council at *Arles* writes, that his Companion had recanted his recantation, and the rest withdrew that proportion, and resolving at present to wave the matter of Faith, carried it for the condemnation of *Athanasius*, and of several others who were sent into banishment.

78. This was a good Foundation for what was intended by the *Arians*, but whether this meeting was not solemm enough to carry a sufficient shew of reputation, or at the desire of *Liberius* and other Catholicks, another Council is summoned to *Milane* the year following, where met of the Eastern Bishops but few by reason of the length of the journey, but of the Western above thre Hundred, what the *Arians* wanted in Number was abundantly supplied in the presence and Authority of *Constantius*, who committed the abfoluteness of his Power into their hands, for ruin of the Orthodox Faith. They improved it so far as to depole all the Orthodox Bishops, of which were most notable *Eusebius* of *Versailles*, *Paulinus* of *Triers*, *Lucifer* of *Calarita* in *Sicille*, and *Dionysius* of *Milan*, who that they might not by their presence in their several Countries, resist the Decrees of the Synod, were sent into banishment, where some of them were Murdered. *Liberius* being at *Rome*, thither the Emperour sent *Eusebius* the Eunuch his Chamberlain, both by fair and foul means to perwade him to joyn with the *Arians*, and when that would not do, sent for him to *Milan*, where they had a discourse recited by *Theodore*, wherein the Emperour laboured by all arguments to draw him to his party; when he preffed him to subscribe to the Condemnation of the wicked Man (as he was pleased to call him) *Athanasius* whom he charged with Treason and Sedition, he refused to condemn him as a Man unheard, and when he preffed him with the general practice of the World (which now ran all *Arian*) he replied with an affiance in those three Persons that *Ex. Sis. l. 2. c. 16.* withstood *Nebuchadnezar's* publick Edict, and that his singularity (as he termed it) could

And another at *Milane*.

There the Orthodox are banished and the *Arians* take their places.

*Hilarius frag.*  
*menta.*  
*Biblioteca*  
*parvum rom. 3.*  
*col. 125.*

could not weaken the Truth he professed, so little was he moved by Arguments drawn from visibility. When he saw he could not prevail he banished him to *Berea* in *Ithrace*; and in his place was put *Felix* a Deacon of the *Roman Church*, as *Auxentius* into the See of *Milan*, both *Arians* we may easily believe, if we question not the cunning and Policy of that Party.

79. *Athanasius* his doom we may be sure was very heavy, when the Defence of him was a great part of the Crime for which these Bishops were so severely censured. By their endeavours to clear him *Constantius* was so enraged, that he published a most severe Edict against him, whereby Sentenceing him to Death, he commanded he should be Executed wherever he was found, ordering the Churches of *Alexandria* to be delivered up to the *Arians*, whom he licensed to do even what they pleased. In pursuance of this Decree he sends down *Syrianus* a Captain with some Thousands of Men to *Alexandria*. The Inhabitants begged of this *Syrianus* that he would act nothing till they had sent a Message to the Emperour. He gave them both his Word and Oath, but a little afterward, he came upon them when they were not aware, being at Church, assembled with their Bishop upon an Holy Vigil, and purposing to spend that night in Devotion, being the next day to participate of the Holy Eucharist. He beset the Church round with his armed Men when it was now late at night, and breaking in, made most horrid slaughter of all Persons, no Sex Age or Quality considered. But he, whom they most aimed at, being earnestly brought to save himself by those about him, when they first perceived the Treachery, refused to make his escape, resolving to fare as the rest did, yet in the Crowd he passed through undiscovered, and by Gods great Providence got into the Wildernes. Thence he was minded to go to the Emperour and lay open his Case, before he perceived his settled Resolution for his Destruction, which being first apprehended by what Quarter the rest of his Brethren had in *Egypt*, was fully confirmed to him by the Edicts set out against himself, whereby orders are given to apprehend him in all places, and reward offered to such as could produce him alive, or bring in his Head to the Magistrate. The *Alexandrian* Churches are commanded to look upon him no otherwise than as the Emperour's Enemy, Penalties are inflicted on such as comfort, relieve, or harbour him. Thus had he no place wherein to rest in safety, all the World being as it were in Arms against this one Man. All Officers and Soldiers are to enquire for him, some hunt after the prey to obtain a reward, and others would purchase him with Money, that by such a Present they might procure Interest and Esteem. *But they are safe whom God keeps.*

80. Though he escaped, so did not his Flock, which (though his Enemies objected his Flight against him) yet was better provided for by his removal, than possibly it could have been by his stay, which would have brought him to certain Destruction, whereas his Flight preverred him, and thereby secured his Abilities for a better time and further Service. Inraged at his escape, they revenge it to purpose upon his Friends and Followers in *Alexandria* and *Egypt*, *Heracilius* a Count of the *Arian* stamp, with *Sebastian* an Officer, and a Manichee, executing to the full such Orders as they had received from the Emperour. Into the places of the exiled Bishops they thrust Men as despicible for Parts and Abilities, as Heretical in their Judgments; and into the See of *Alexandria* one *George* lately come from *Cappadocia*, and as some have written originally of that Country, though *Amianus* tells us he was born at *Epiphania* a City of *Cilicia*, in a fulling Mill as was reported. Indeed he is very often in antient Authors confounded with *Gregory the Cappadocian*, who being put into the place of *Athanasius* by the *Judicio* of *Antioch*, was depoled by the Council at *Sardica*, and died as *Athanasius* writes, Ten Months after the finishing of that Council. The likenesses of these Names confounded Transcribers, who often put the one for the other; they are said by some to have been Country men, they were both *Arians*, both great Adversaries of *Athanasius*, and Intruders into his See, and being great Persecutors of the Orthodox Christians of *Alexandria*, were both killed as some say by that injured and enraged People. It is necessary therefore to use great caution and distinction in the reading of Authors, who write of them both. But they may be sufficiently differned from each other by what we have formerly said of *Gregory*, and what we now come to speak of *George*.

Folio in the  
Book dies. L.  
berius success  
who cites A  
thanasius. 10  
Rome.

And upon  
refuse to come  
Excommunicates him.

Upon which  
Constantius summons a  
Council at Arles  
let, wherein A  
tis & his  
etc. are sent  
in banishment.

And another at Mil  
laine.

There the  
Orthodox are  
banished and  
the Arias  
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ces.

76. Things going thus with *Paul*, *Athanasius* his turn could not be far behind; but the *Arians* first use wiles and tricks before they come to force. *Origen* and *Valens*, who as we said pretended to be Converts, went to *Rome* to make their Submission and Acknowledgments to the Bishop. There they deft *Arius* and purge *Athanasius*; but for his greater Honour they advise *Julius* to call him to *Rome*, that his Virtue and Integrity might be the more apparent, and greater satisfaction might be given to the World; concluding with themselves, that this the Bishop would not refuse to do, it being an occasion of showing his Interest, and getting Credit to his Authority; and that *Athanasius* would in vindication of just freedom as earnestly refuse to come, and so a breach would be made betwixt the two Orthodox Bishops and their Churches, as which the *Arians* might triumphantly enter. *Julius* could not do this being prevented by death after he had sat in that See near Sixteen years. To him succeeded *Liberius*, a Roman, who as some write, readily undertaking what he thought might make for the reputations of his See, Cited *Athanasius* to *Rome*, under pain of Excommunication. *Athanasius* though he had honoured the *Roman* Bishop, and in respect to his Faith more than the Dignity of his See, had given him the right hand of Fellowship, and willingly admitted him Umpire in those controversies betwixt him and his Enemies, yet he refused to obey his Summons (which seemed to be made Authoritatively) and thereby gives so dangerous a President for the founding of an Usurped Supremacy.

77. Upon this refusal *Liberius* proceeds to Excommunicate him as Contumacious, and receives the Eastern Bishops into Communion; which coming to the knowledge of the *Egyptian* Prelates, they call a Synod of Eighty Bishops, wherein they resolutely defend *Athanasius*, maintaining his Cause against all, and confirm him in his See; which when considered by *Liberius*, he was ashamed of his inconsideration and precipitancy. But these things made much for the *Arian* Party, being good preparations for what *Constantius* had designed, to whom now they could characterize *Athanasius* as a Man so troublesome and turbulent, that even his old Friends the Western Bishops had forsaken him; *Constantius* having overcome his Enemies, and so proud of his success, that he affected that to himself which he would not allow to the Son of God, calling himself *External and our Eternity*, as a prelude to those sad Tragedies which followed, calls a Council at *Arles* by the advice of his Bishops, wherein *Athanasius* was Excommunicated. To this subscribed amongst the rest *Vincentius* Bishop of *Capua*, the Legate of *Liberius* Bishop of *Rome*, who now in his Letter to *Hilarius* Bishop of *Corduba*, disfisks their proceedings. The Catholicks to divert them from their purpose, proposed first to handle matters of Doctrine, but *Valens* (who together with *Origen* his Companion had recanted his recantation,) and the rest withheld that proportion, and resolving at present to wave the matter of Faith, carried it for the condemnation of *Athanasius*, and of several others who were sent into banishment.

78. This was a good Foundation for what was intended by the *Arians*, but whether this meeting was not so lenient enough to carry a sufficient sheaf of reputation, or at the desire of *Liberius* and other Catholicks, another Council is summoned to *Milane* the year following, where met of the Eastern Bishops but few by reason of the length of the journey, but of the Western above three Hundred, what the *Arians* wanted in Number was abundantly supplied in the presence and Authority of *Constantius*, who committed the absoluteness of his Power into their hands, for ruin of the Orthodox Faith. They improved it so far as to depose all the Orthodox Bishops, of which were most notable *Eusebius* of *Verulæ*, *Paulinus* of *Trier*, *Lucifer* of *Calarita* in *Sicile*, and *Dionysius* of *Milan*, who that they might not by their presence in their several Countries, resist the Decrees of the Synod, were sent into banishment, where some of them were Murdered. *Liberius* being at *Rome*, thither the Emperor sent *Eusebius* the Eunuch his Chamberlain, both by fair and foul means to persuade him to joyn with the *Arians*, and when that would not do, sent for him to *Milan*, where they had a discourse recited by *Theodore*, wherein the Emperor laboured by all arguments to draw him to his party; when he preffed him to subscribe to the Condemnation of the wicked Man (as he was pleased to call him) *Athanasius* whom he charged with Treason and Sedition, he refused to condemn him as a Man unheard, and when he prested him with the general practice of the World (which now ran all after *Arius*) he replied with an instance in those three Persons that could

*Hilarius frag  
menta.*  
*Bibliotheca  
Patrum rom. 3.  
vol. 12. 3.*

could not weaken the Truth he professed, so little was he moved by Arguments drawn from visibility. When he saw he could not prevail he banished him to *Berea* in *Ithrace*; and in his place was put *Felix* a Deacon of the *Roman Church*, as *Auxentius* into the See of *Milan*, both *Arians* we may easily believe, if we question not the cunning and Policy of that Party.

79. *Athanasius* his doom we may be sure was very heavy, when the Defence of him was a great part of the Crime for which these Bishops were so severely censured. By their endeavours to clear him *Constantius* was so enraged, that he published a most severe Edict against him, whereby sentencing him to Death, he commanded he should be Executed wherever he was found, ordering the Churches of *Alexandria* to be delivered up to the *Arians*, whom he licensed to do even what they pleased. In pursuance of this Decree he sends down *Syrianus* a Captain with some Thousands of Men to *Alexandria*. The Inhabitants begged of this *Syrianus* that he would act nothing till they had sent a Message to the Emperor. He gave them both his Word and Oath, but a little afterward, he came upon them when they were not aware, being at Church, assembled with their Bishop upon an Holy Vigil, and purposing to spend that night in Devotion, being the next day to participate of the Holy Eucharist. He beset the Church round with his armed Men when it was now late at night, and breaking in, made most horrid slaughter of all Persons, no Sex Age or Quality considered. But he, whom they most aimed at, being earnestly beseiged to save himself by those about him, when they first perceived the Treachery, refused to make his escape, refusing to fare as the rest did, yet in the Crowd he passed through undiscovered, and by Gods great Providence got into the Wilderness. Thence he was minded to go to the Emperor and lay open his Case, before he perceived his settled Resolution for his Destruction, which being first apprehended by what Quarter the rest of his Brethren had in *Egypt*, was fully confirmed to him by the Edicts set out against himself, whereby orders are given to apprehend him in all places, and reward offered to such as could produce him alive, or bring in his Head to the Magistrate. The *Alexandrian* Churches are commanded to look upon him no otherwife than as the Emperors Enemy, Penalties are inflicted on such as comfort, relieve, or harbour him. Thus had he no place wherein to rest in safety, all the World being as it were in Arms against this one Man. All Officers and Soldiers are to enquire for him, some hunt after the prey to obtain a reward, and others would purchase him with Money, that by such a Present they might procure Interest and Esteem. But they are safe whom God keeps.

80. Though he escaped, so did not his Flock, which (though his Enemies objected his Flight against him) yet was better provided for by his removal, than possibly it could have been by his stay, which would have brought him to certain Destruction, whereas his Flight preferred him, and thereby secured his Abilities for a better time and further Service. Infraed at his escape, they revenge it to purpose upon his Friends and Followers in *Alexandria* and *Egypt*. *Heracilius* a Count of the *Arian* stamp, with *Sebastian* an Officer, and a Manichee, executing to the full such Orders as they had received from the Emperor. Into the places of the exiled Bishops they thrust Men as despicable for Parts and Abilities, as Heretical in their Judgments; and into the See of *Alexandria* one *George* lately come from *Cappadocia*, and as some have written originally of that Country, though *Amianus* tells us he was born at *Epiphania* a City of *Cilicia*, in a fulling Mill as was reported. Indeed he is very often in ancient Authors confounded with *Gregory the Cappadocian*, who being put into the place of *Athanasius* by the *Junko* of *Antioch*, was deposed by the Council at *Sardica*, and died, as *Athanasius* writes, Ten Months after the finishing of that Council. The likenesses of their Names confounded Transcribers, who often put the one for the other; they are said by some to have been Country men, they were both *Arians*, both great Adversaries of *Athanasius*, and Intruders into his See, and being great Persecutors of the Orthodox Christians of *Alexandria*, were both killed as some say by that injured and enraged People. It is necessary therefore to use great caution and distinction in the reading of Authors, who write of them both. But they may be sufficiently differenced from each other by what we have formerly said of *Gregory*, and what we now come to speak of *George*.

81. *Gregory*

*Z. 2. c. 16.  
Athanasius ad  
Eusebium. foli & de  
fam. S. 1. 2.*

81. *Gregory* was of a Clergy-man made Bishop of *Alexandria*, but this *George* being a Lay-person, having knavishly discharged a forid Secular Employment, was thought good enough by the *Arians* for the Episcopal Function. *Nazianzen* tells us, that he was of a bad Stock, and worse Qualities, not at all endowed with ingenuous Knowledge, or affable in his Conversation, not so much as pretending to godliness, or cloaking his Villanies with specious Pretexts, yet fit for any bold Attempt, and a proper Instrument to disturb the Publick Peace. Such an one in his beginnings might be properly termed a Parasite, haunting good Tables; all his Designs seeming to be laid for the filling of his Belly. His first Prelement was most base and forid, being the Proveditor General of Hogs Fleth for the Army. And here, faith he, he left off his rogueing, and began his Villanies. *Athanafius* writes that he was a keeper of Provisions at *Constantinople*, where being found to have abused his Trust, and converted the Commodities to his own advantage, he was forced to run, and fled into *Cappadocia*. But it seems he was taken notice of for a subtle headed Man, and fit for business, and (being an *Arian*) for such work as was to be done at *Alexandria*, which none but a Knave and Hucklebuck would, and none but a cunning and resolute Hound could, go through. Hereupon he was commended to *Constantius*, who his Peace begged, and was Ordained Bishop of *Alexandria*, where he must abolish the Memory of, and expiate his former Crimes, by the Service to be performed against the Orthodox Christians.

82. Being put into Possession by the Emperours Officers in the time of Lent, he staid till the Week of *Easter* was past, and then began his Villanies. Then were the Sacred Virgins clapt in Prison, the Suffragan Bishops haled and toled too and fro by the Soldiers, and the Houses of Poor and Rich pillaged and sacked. After the *Whitsun* Week the People assembling to the Celebration of a Fast, would not for all this be frightened into Communion with him, but refusing to joyn with him in the Holy Mysteries, gathered together in the Church-yard, which he understanding, procured that *Sebastian* to fall upon them, which he did, though on a Sunday as they were at Prayers. Enraged that he found but few, (for the hour being past, many were retired) he caused a Fire to be made, before which were brought the Virgins, and threatened with Death, except they would imbrace the Heretic of the *Arians*. When he could not overcome them by the humour of the Fire, he stripped them naked, and caused them to be beaten and buffeted, that scarcely could their Friends know them a long time after. Forty Persons he scourged so with the Twigs of Palm Trees newly cut, and having on their prickling knobs, that many lay long under the Chirurgions hands, and others died of their Wounds, whose Bodies they would not restore to their Friends, but let them ly unburied. Such as remained were banished together with the Virgins. This done to fight the Multitude, they proceed against their Faithful Pastors, that the Orthodox Doctrine might fail for want of Teachers, banishing several Bishops of *Egypt*, and *Lybia*, mentioned by *Athanafius*, with certain Priests whom they handled so roughly, that some died in the Journey, and others in Exile. But above Thirty Bishops they made away.

83. *Athanafius* escaping in the Wildernes there lay in great solitarines, but good security a long time, six years it is said, where he improved this sad opportunity in Writing several Treatises in his own Vindication, and for the strengthening of Orthodox Christians. Understanding that his Enemies calumniated him for flying, and leaving his Flock in time of danger, he wrote that piece concerning his Flight, wherein he proves it lawful to thin those imminent and certain perils devised for him, and clears himself of other Calumnies. And because not only the *Arians*, but the Emperour also, to prevent the censure of Cruelty and Injustice, had accused him of grievous Crimes, and given him the Character of a most profligate Perlon, he wrote another Apology to him, wherein he confutes those Slanders, relating in those two, and his Epistle to such as lived solitary Lives in the Wildernes, the whole Series of all those Sufferings and Troubles which he and the Orthodox Party underwent. But this last seems written after the Synod held at *Armenia*, about which time he also wrote his second Apology to *Liberius* the Bishop of *Rome*, then restored to his Bishoprick. In the mean time, a year after the Synod held at *Milan*, a Meeting of the Bishops was summoned at *Bitteris* a Town in *Gall* at the procurement of *Saturninus* Bishop of *Poitiers*, for his former refusal to joyn in Communion with the Heretics, and

Orat. 21.

and for putting up a Bill against them at this time was censured and banished into *Pbyrgia*, the Faith of those, who formerly were zealous in their Profession, now waxed cold, and giving way to the great Deluge of *Arianism*, which out of the East bore down all before it even in the Western Countries.

*Leontius* of 84. This same year died *Leontius* Bishop of *Antioch*, of whose Death when he desired leave of the Emperor (who now refised there, having triumphed over his Enemies) to return to his own Diocels, which he pretended had great need by *Eudoxius*.

Is succeeded by *Eudoxius*. Coming to *Antioch*, by the affiance of those of the Emperours Chamber, he craftily intimated himself into that See, and calling a Synod of Bishops, endeavoured to restore *Aetius*, who being formerly a Deacon in that Church, had, for his Heretic and Impiety by the *Arians* themselves, been Excommunicated. This Man being of mean Parentage, was in his Youth taught the Trade of a Goldsmith, afterward getting a smack of the liberal Arts, betook himself to *Paulinus* Bishop of *Antioch*, with whom he continued so long as the Bishop lived, but applying himself to fallacious ways of Disputing, and querks of Logick, he was by his Adveraries driven from that City, when *Eulalius* was Bishop, returning after the promotion of *Leontius*, he was made Deacon by him. Although he maintained the same things, yet did he separate himself from the *Arians*, because that after *Arius* his Perjury, they had received him into Communion, when he so lyed and dissembled with *Constantine* the Emperour. By reading the *Enchela* of *Aristotle* he got such a faculty of Disputing captiously, as amazed meanly intelligent Persons, and he would propound such Fallacies, as he himself through his half Learning of *Aristotle*'s Principles could not resolve. He had read over some of the Antient Commentators, but condemned *Clemens*, *Africanus* and *Origen*, as illiterate Persons. He would proclaim against the Divinity of the Son of God, because he could not understand how there was an unbegotten Birth, as he said, or how to imagine that the Begotten could be co-eternal with the Begetter. Incurring hatred with the Orthodox for those Opinions, and with the *Arians* for his concived knowledge, he was further branded with the Title of Atheist. For he held, as *Epiphanius* tells us, that the perfection of Man consisted in the knowledge of Divine things alone, without the assistance of Virtue, which he so far discarded, as he commended (instead of condemning) fleshly Lusts and Pleasures, affirming that Fornication and such unlawful acts, had no more hurt in them, than picking of the Ears, blowing the Nose, or other sorts of avoiding Excrements.

85. He esteemed himself of far greater Merit than *Arius*, and accordingly had the Honour of giving name to an Heretic as well as he, his Followers being after him called *Aetiani*, though he had the ill luck of breeding a Scholar, who so far it seems outstript his Master, that from his name *Eunomius* were they afterwards called *Eunomians*. His great Abeter and Friend *Eudoxius* was so good a Proficient also in his Learning, that he had well nigh robbed him of his Glory. For priding himself much in being the Son of *Cæsarius* a Martyr of the leper *Armenia*; he also improved his Interest and Reputation for the cause of Heretic and Impiety of *Aetius*, as well as his Person, and being both remarkable for Dignity and Luxury, his Companions and Followers, instead of *Aetiani*, came to be called *Eudoxiani*. But all he could do was insufficient for the recalling of *Aetius*, whom the *Arians* were resolved to Sacrifice to their Reputation, affecting much the Title of Catholicks, and thinking to escape the odious Imputation of Heretic, by subjecting those unto the Punishment who were scarcely their Superiors in the Guilt. But their Severity fell especially upon *Photinus* Bishop of *Sirmium*, who being formerly Principled by *Marcellus*, \* maintained the Opinions of *Sabellius* the African, and *Paulus Samosateus*, affirming, "That God is one, and alone, and not subsisting in Persons: That Christ is a Man begotten by a Man, and not from Eternity, being neither of the Substance of the Father, nor altogether like him. That the Holy Ghost is God, and no distinct Person. The *Arians*, though they held the Son of God to be but a Creature, and therefore their Opinion was a little more sound than his, yet shewing much Zeal for the Similitude of the Son of God, as if that would heal and make up all, procured *Constantius*, then at *Sirmium*, to call a Synod to that City.

Epiphanius.  
86. That

Several Anathematisms.

85. The Heresie of *Photinus* being condemned, the Bishops drew up a short Form of Faith, to which they added those Anathematisms to comprehend as well that of his, and other opinions. "First, Those that affirm that the Son of things "which are not, or of any other substance, than of God the Father, let them be "accused. Second, Or that there was Time or Age when he was not. Third, Or "that the Father and the Son are two Gods. Fourth, Or that Christ was God before all Ages, and yet the Son of God, did not with the Father make all things. Fifth, Or that the Son of God, or any part of him is begotten of *Mary*. Sixth, Or "that the Son is born of *Mary*, according to the foreknowledge, and not before "all Ages begotten of the Father, and was with God, and that by him all things "were made. Seventh, Or that the substance of God may be dilated or con- "tracted. Eighth, Or that the Essence of God dilated makes the Son, or shall "call the Son as it were dilating of his Essence. Ninth, Or shall call the Son, the "Word of God seated in the mind of the Father, or the Word brought forth. Tenth, "Or that God Man is begotten of the *Virgin Mary*, understanding thereby, that God "is begotten. Eleventh, Or that shall expound these words [besides me there is "no God] to exclude thereby the only begotten, who is God from everlasting. Twelfth, Or these [the Word made Flesh] to be transmutation into Flesh. Thirteenth, Or by Crucifying the only begotten Son of God, shall understand, "that the Son of God did undergo Passion, Distraction, Change, Diminution, "Annihilation. Fourteenth, Or that shall expound these words [let us "make Man in our own Image] as spoken by God the Father to himself, and not to "God the Son. Fifteenth, Or shall affirm that *Jacob* wrestled with God, as God, "or with God the Father, and not with the Son as Man. Sixteenth, Or whofo- "ever understanteth this, *the Lord rained from the Lord*, not to be meant of the "Father and the Son, but that the Father rained from himself.

87. Or Seventeenth, "Whofoever shall expound these Forms of Speech, the "Father Lord, the Son Lord, as if the Father being Lord, be both Lord and "Son. Eighteenth, Whofover when he faith Lord of Lords shall thereby un- "derlaw two Gods. For we do not place the Son, say they, in the same degree "with the Father, but we make him subject to the Father. Nineteenth, Who- "foever shall affirm the Father, Son, and Holy Ghost, to be one Person. Twenty- "eth, Whofover, when he calleth the Holy Ghost, the Comforter, shall thereby "incur God unbegotten. Twenty first, Whofover faith there is no other Com- "forter beside the Son. Twenty second, Or that shall affirm the Holy Ghost to be "part of the Father and the Son. Twenty third, Or that the Son, as one of the "Creatures, is made by the Will of the Father. Twenty fourth, Whofover "affirmeth the Father, Son, and Holy Ghost, to be Three Gods, let him be accused. Twenty fifth, Or that the Son is begotten contrary to the Will of the Father. Twenty sixth, Whofover affirms that the Son had neither begetting, nor begin- "ning, and so consequently affirm, that there are two without beginning, and two "without begetting, and so appoint two Gods. The Son is the head and the "Original of all Creatures, and the head of Christ is God, for so we refer all "things reverently by the Son unto one principle of all things which is without "beginning. Lastly, Weighing deeply with our selves that clause also of Christian "profession, we say, that whofover affirmeth Christ Jesus the Son of God who "Minifred unto the Fathers at the Creation of all things, not to have been be- "fore all Worlds, but only since the time that the Son was born of *Mary* to "have been Christ, and then his Deity to have begun, as *Paulus Samotrensis* was "perwaded, let him be accused." This we have transcribed, that once for all it may appear how abstruse was the Heresie of the *Arians*, how much it gave to the Son of God above other Heresies, in allowing him a Deity, confessing his being before all Worlds, which the Father made by him; sometime, though not in the secong Confession, they talk of Substance too and a perfect Similitude. But still they deny his *Confabulatory*, that critical term which ever limits and determines their Doctrine, though it flow never so high in the Epistles they give the Son of God. And not knowing what to say, or where to fix, they are guilty of prodigious uncertainty, whence so many Creeds and Forms of Faith, and so many Synods to make and marr, that Heathen Writers take notice of *Constantius* his Reign as very ridiculous in this respect.

88. *Photinus* was sufficiently confuted, but this confession seeming too Orthodox, a secong Model was drawn, wherewith the *Semarians* were offended, for that the word *Substance* was left out, and meeting afterwards at *Anzira* a City of *Ga- lilia*, they condemned this Model, afftering the word *Substance*, wherein they affirmed

A difference amongst the *Arians* them-  
selfes.  
*Vide Scer.*  
See 1. 2. 3.  
See 1. & c. 30.

Illi. de fin.  
Epiph. lxx. 73.  
L. 2. c. 103.

affirmed the Son was like the Father. This was quite contrary to the Second Decree of them at *Sirmium*, who, as *Socrates* writes, after a long contention about the signification of the Greek word *zeta*, and the Latin *Substantia*; about the equality or unity of Substance, resolved that the Church of God should no longer be troubled with the interpretation thereof; and that for two Caules, both for that the Scriptures of God make no mention thereof, and because the meaning thereof exceeded the capacity of Man; the Scripture testifying, that no Man is able to set forth the Generation of the Son, in these words, *his Generation who shall declare*. This act therefore of the *Semarians*, seeming to contrary to the publick Council another meeting was had at *Sirmium*, in the secong year after, where the Parties to agree, came to a composition, that the one should leave out the word *Substance*, and the other yield that to be inserted in the room of it, *In all things like to the Father*; and accordingly a third Form was drawn up, to which *Constantius* forced some Difenders to subscribe. Now *Baronius* refers the first meeting at *Sirmium* to the Twenty first year of *Constantius*, the 357. of our Lord, although *Socrates* and *Sozomen* place it in the year after the Consilium of *Sergius* and *Nigrarius*, which happened A. D. 351. He takes his argument from the Subscription of *Hesiod* Bishop of *Corduba*, to the Decrees of this Council, and the banishment of *Athanasius*, which could not be before the Exile both of that Bishop and *Liberius*, as also from the preface of *Constantius* at *Sirmium*, which from *Ammianus* he gathers, fell out in this year. Others make these meetings held at *Sirmium* yiz. one A. D. 351. another the present 357, and another A. D. 359. Which produceth so many Forms of Faith, whereof the first was more tolerable, allowing the word *Substance*, but the Second utterly banished it, as never more to be used, and by the third they found a middle way, least *Satan* should be too much divided against himself.

89. But when the Second Confession came to be subscribed, *Hesiod* Bishop of *Corduba*, an ancient and Valient Souldier of *Jesus Christ*, became a remarkable example of humane Frailty, who refusing to set to his hand, was by Scourging and racking at length compelled to it, though a few years after, as is probably conjectured, he died at his See in the Orthodox Faith. *Liberius* also Bishop of *Rome*, who formerly had stood out against Depravement and Exile, was conquered with those Basiline Arguments of the *Arians*, and subscribed both to the Confession of Faith, and the banishment of *Athanasius*. The Cardinal Annalist labours hard to clear St. Peter's Chair from the guile and scandal of Heretical gravity, telling us, that it was the first Confession of Faith to which *Liberius* subscribed, wherein was contained the word *Substance*, and that having nothing but Orthodox in it, according to the natural signification of the words, he was not obliged to consider what might be the meaning of the *Arians*. He endeavours to render invalid, what ever may make him guilty of Harefie, by affribing to the sophification and Tricks of the *Arians*, whatsoever is found to his disadvantage in the writings of the Orthodox. But there are others, who from the credit of such Authors, as they conceive were never tempted to Lye, do much otherwise conceive of this action of *Liberius*. For *Felix*, who had succeeded him after his banishment, perceiving himself to be mortally hated for his *Arianism*, and that none upon that account would Communicate with him; that he might ingratiate himself with the People, thundred out *Anathema*'s against the *Arians*. *Liberius* perceiving this, when he was not only threatened with the extremity of Torments, but saw there was hopes of recovering his Bishoprick, by complying with the Times, wrote Letters full of flattery to the *Arians*, calling them the Sons of Peace, and both condemned *Athanasius*, and subscribed to the Second Confession of Faith made at *Sirmium*, hereby he recovered his Bishoprick, thrusting out *Felix* as an intruder, whom he caused to be starved to death. Upon which account *Eliarius* grievously reprehended and Anathematized him, and *Felix*, (though upon another account faith *Baronius*,) was accounted a Martyr. The first that debaucht *Liberius*, was one *Fortunatus*, as St. *Herome* tells us.

But *Constantius* the Emperour, understanding what *Edoxius* the Bishop of *An- tioch* had done, both in reference to the Bishoprick, and *Aetius*, wrote unto the In- habitants of that City against him, as one who had crept into that See without his knowledge and consent; and as to the Heresie of *Aetius*, thinking he had not yet sufficiently provided by the late Transactions at *Sirmium*, he resolved to call another

*Facetus Car-*  
*pal. ad A.D.*  
*351. 357-359.*

*Hil. frag.*  
*Marcell. Rom.*  
*Julius. Athos.*  
*ad salutaris.*

*Dicit. Srip.*  
*Ecclesiast.*

*Sec. I. 4. 4.*  
*3. Theod. b. 1.*  
*2. 6. 2.*

Another Council held at *Antra*.

An Assembly held at *Selentia*.

another Council : Being so resolved, he was persuaded by the Favourers of *Eudoxius*, to summon the Bishops to *Nice*, thinking, it seems, that this City, being as yet famous for the late Council thither assembled, would obliterate that Creed, and give reputation to his Heresy, by obtruding that for the Orthodox Faith ; but afterwards the Emperors mind changed, and it was summoned to *Nicomedia* a City of the same Province. Here, when they should assemble, so great an Earthquake happened, that it destroyed well nigh the whole Town, and this constrains them to think again of *Nice*. But hither also the Earthquake comes, and so prevents them, that they know not whether to turn themselves. Some from St. *Hieron* gather that hence, the Assembly was removed to *Antra*, whence when the Prelates were travelling, *Hilary* wrote his Book of Synods in *Phrygia*, wherein he bewails the backsliding of those times, which he affirms to be great, that in Ten Provinces of *Asia* scarcely was one Bishop to be found who knew and feared God. And now it was, that the *Samaritans* might make their protestation against the Second Form of Faith, agreed on at *Sirmium*. But the Favourers of *Eudoxius* and *Aetius* perceiving things to go too favourably in behalf of the Catholic Cause, the word *Confessionalis* being only wanting to joyn to it, the *Samaritans* obtained of the Emperour that two places should be appointed for the Eastern and Western Bishops to meet at. The pretence was, that both forces might have the more convenience of Travel ; but the design, that they might not be united in one Body, for then they feared the Orthodox Party would be prevalent ; but being divided into two Assemblies, divers forms of Faith and Decrees might pass them, whereof they doubted not, but some they might either easily draw or wret to their purpose. In these changes and removes was spent this year, which was the Twenty second of *Constantius*, the Fourth of *Rome*, the first Indiction. A.D. 358. *T. Fabius Decianus*, and *Naratus Ceratulus* being Consuls.

91. The places determined for the Eastern Bishops, was *Selentia*, a City of *Isauria*, and for the Western *Ariminum* in *Italy*, where Four Hundred Prelates, <sup>39</sup> somesay Six hundred assembled. But first this same year which was the Twenty third of *Constantius*, was the third Creed made at *Sirmium* (as we formerly hinted) on the Twenty second of *May*, where after great Contentions, the Parties agreed to leave out the word *Substance*, upon condition, that Christ might be said in all things like the Father, which held them in dispute till the very Night preceding the Feast of *Whitsunday*. The Emperour *Constantius*, who was present at the making of this Confession, six days after, sent it away to *Ariminum*, where the first Session was held on the Twenty first of *July*. There assembled so many of the Orthodox Party, that do what the *Arians* could, they carried it quite for the recognition of the *Nicene Creed*, and Condemnation of *Arius*, and his Doctrine, rejecting besides all others Forms and Confessions of Faith, this new one come from *Sirmium* : And they depised *Valens* and *Oscacius* the Ringleaders of the Heretical Party, together with *Auxentius Germanius*, *Caius* and *Demophilus*, because they refused to joyn with them. These Men who were wont to carry all before them, because backed with the Emperours Authority, in a great fume puffed to him, to whom they lay open the danger of further troubles, after that the Council at *Sirmium* had taken so hopeful a course for the peace of the Church, which those Men leavened with the Principles of *Arianism*, went about again to disturb. The Council sent also their Messengers to the Court, desiring, that having dispatched those matters for which they were called, they might have leave to depart to their own Sees. *Constantius* was about this time moving Eastward against the *Barbarians*, who broke violently into the Empire, and therefore telling them he could not at present attend those Controversies, he appointed them to expect his return at *Adrianople*.

92. The *Arians* in the mean time met at *Nice* in *Thrace*, where they drew up another Form of Faith, like unto the third made at *Sirmium*, leaving out both *Substance* and *Confessionalis*, and in some of them, in all things like putting like only. *Socrates* tells us, that *Urfatius* called this Assembly together, and therein publishing that Confession read in *Ariminum*, and forged at *Sirmium*, afterward set it forth as agreed to by a General Council, gave it the Name of the *Nicene Faith*, to the intent, that using the Name of *Nice*, he might enharse the ignorant and simple sort of People, who verily thought it the same Creed which had formerly been Composed at *Nice* in *Bithynia* ; till at length the treachery of these Deceivers was

was discovered, and the Imposture derided. This same Author writes, that the Bishops at *Ariminum*, having answered the Emperours Letter, wherein he signified his pleasure that they shoud abide there till his return from the War, departed <sup>Suo. sum</sup> all to their own Sees. But *Sulpicius Severus* (who as he saith himself, had the <sup>thz.</sup> knowledge of what passed in this Synod, from *Gaudenius* a Bishop) reports, that *Constantius* having dismissed the Messengers of the Council, who being young, unlearned, and imprudent, were drawn in to subscribe the Creed of *Sirmium*, gave order to his Prefect not to suffer the Fathers to depart from *Ariminum* till they had also subscribed the same Confession. At first they refused to Communicate with their Apostate Messengers ; but old Age, the cold of Winter, want of Necessaries, with threats of Tortures, so changed, if not broke them, that all in a manner subscribed, and twenty who remained, were entrapped by *Valens*. Being allowed to add what protestation they pleased, he joyed to their Protestation, that *Christ was not a Creature, as the rest of the Creatures*, whereby he meant, though they perceived not his drift, that he only was a Creature, though more excellent and perfect, as the rest. When they had received and admitted this Clause, *Valens* and his Companions triumphed, saying, they had not affirmed the Son of God, nor to be a Creature, but only the most Excellent of Creatures, and herein like <sup>Ingenitus</sup> *Iustus orbis & Ariminum fecit miratus est.* *Arianus ad Lut.*

93. No better was the conclusion at *Selentia*, where a Synod of about 160. Bishops was opened on the Twenty seventh of *September*. Here the *Arians* themselves were divided into two Factions, whilst some would have matters of Faith first handled, and others would take into consideration the Cases of Criminals, (whereof severall, out of fear, pretending frivolous reasons, laid at *Selentia*) <sup>Prid. Soc. 12.</sup> <sup>c. 39. 40. gr.</sup> <sup>ex Sabin.</sup> both Parties alleging the Authority of the Emperours Letters, which were Ambiguously written. Some cryed out against the making of new Forms of Faith, approving as a Pattern, that which had been formerly drawn up at *Antioch*, by the Encinia or Dedication, which being to be subscribed, the other Party headed by *Acacius*, who had importuned them to abolish the *Nicene Creed*, and make a new one, would not subscribe themselves but by their Deputies, the Deacons, and Readers. This was done the first day of meeting, the Doors of the Church being fast locked, against which *Acacius* afterward protested, and by the affiance of *Leonas* a great Courter, (who profidized by the Emperours order) having got the Factions again together, when they thought he was about to read something else, produced a Creed with a Preface to it. Herein after he had inveighed against his Adversaries, he rejects quite the clauses of *Unity and Equality in Substance*, both as having no ground in Scripture, and as the occasions of great Contentions, yet withall acuring the Clause of *Inequality*, and holding all the Patrons and Favourers thereof as Excommunicated Persons. When he had said, *Sophronius*, Bishop of *Pamphelopoli in Paphlagonia*, told him plainly, that if the new devices and daily invention of his brain were laid down for Creeds, it could not otherwise fail out, but that shortly they should be found without one grain of Faith. In his Creed he had affirmed the Son of God to be like his Father, in the midst of disputation was he asked wherein ? To which he answered, that the Son was like the Father, not in substance, but only in Will and Mind, to which when it was replied, that in Books by him formerly written, he had held the Son to be in all things like the Father, he returned this answer, that no Man that ever was, of old time, or of late days, is wont to be tryed by the Books he wrote. To such prodigious uncertainty and inconstancy doth Heretic subject Mens minds. One while the *Arians* admit *substance*, sometimes not, one while like in all things, another only like, sometimes any thing but *Confessionalis*, other whites scarcely any thing at all will be admitted.

94. *Leonas* provoked by those Dissentions above all patience, refused flatly to profide any more, and dissolved the Council, permitting them yet amongst themselves to meet in the Church where the *Samaritans* assembling, deprived *Acacius*, with *George of Alexandria*, and others of his Party. Deposing amongst the rest, *Eudoxius of Antioch*, they placedone *Arianus* in his See, whom after his Confederation, their Adversaries procured *Leonas* to banish, against which proceedings, after they had in vain protested, they sent ten Messengers to plead their Cause before

before the Emperour. Thus much writes *Socrates* of this Council, who speaks of it as Composed altogether of *Arians*, whereas *Hilary* in his Book against *Constantius*, makes mention of the Bishops of *Egypt* their standing fast to the busines of one Substance, all except *George* their Metropolitan. He explains further the meaning of *Acacius* his Creed, which rejecting both Consubstantiality and likeness of Substance, yet withall condemned Disimilitude in the Son of God. For although they allowed him not to be like God as God, yet seeing he was the Son of his Will, rather than the Divinity, they allowed him like to his Father as such. But in that they held him neither to be God, nor begotten of the Substance of the Father, therefore they would not admit of the likeness of Substance. And here they disputed, that in God there could be no Generation, because there was no Female, and they proceeded to such irreverent Terms as justly offended all Godly Ears.

95. But though the *Semarians* had dispatcht their Messengers to the Emperour, *Acacius* was got before them, and so told his Tale, that *Constantius* who <sup>See I.2. c.41.8r.</sup> ever inclined to the worst and most rigorous Party, espoused his Quarrel. Yet must another Synod be called at *Constantinople*, whither were summoned one of the neighbouring *Bithynia* about Fifty Bishops, and a new Creed must be formed, wherein were abolished as formerly the word *sub* or *Substance*, and the Subsistence of Father, Son, and Holy Ghost, forbidden once to be named. Having subcribed this Creed, they took the several Cautes of Bishops into Consideration, but first, after much Disputation condemned *Aetius* the Arch-Heretic. Then proceeding against such as they hated upon the account of private Grudges, in the first place, they deposed *Macedonius* Bishop of *Constantinople*, partly because upon his account some Slaughter had been committed, but indeed to revenge the Emperour of him who fought an occasion to do him a mischief; it was also objected against him that he had admitted into Communion a certain Deacon taken in Adultery. They deposed also *Basilius* or *Basilus*, who had succeeded *Marcellus* in the See of *Anycra*, for tormenting a Man, for forging Slanders, and disparaging divers Persons, but indeed, for that he withstood them so earnestly, being one of the Messengers sent from *Selæucia*. After this, as well they that came from *Selæucia*, as those that from elsewhere were assembled at *Constantinople*, were commanded by the Emperour to subcribe that Creed which was lately sent from *Ariminum*, though different from the other of *Constantinople*, and to be observed in the West, as this in the East. So dreadful was the condition of the Church at this time, whilst every year produced almost a new Creed, and by virtue of those all Churches were so disturbed, as neither could they know what to believe, nor any Pastor left to teach them, such changing and rechanging of Bishops happened in every Province. *Socrates* in admiration of this number of Creeds, reckons up how many had been made since the Council of *Nice*.

How many Creeds were made since that of *Nice*.

After that made by the *Nicene* Council, faith he, the Bishops framed two others at *Antioch* when they assembled to the Dedication of the Church. The Third was made by the Bishops in *Gab*, which were with *Narcissus*, who exhibited it to the Emperour *Constantius*. The Fourth was sent by *Eudoxius* to the Italian Bishops. Three were in Writing published at *Sirmium*, whereof one being gloriously set forth with the Names of the Confule, was read at *Ariminum*. The Eighth was published at *Selæucia* by the Complices of *Acacius*. The Ninth was this, set forth at *Constantinople*, with this addition, that thenceforth there should be no mention made of the Substance or Subsistency of God. Whereunto *Ulpilius* Bishop of the *Goths* then first subcribed, having till this time embraced the Faith established by the Council of *Nice*, and been an earnest Follower of *Theophilus* his Predecessor, who was at that Council and subcribed the Creed.

96. *Hilary* Bishop of *Poëtiers* incensed against *Constantius* for those things, when he was now in Exile, wrote bitterly against him, which notwithstanding for reasons of State, the Emperour sent him hence to his own Bishoprick. *Macedonius* being banished *Constantinople* and succeeded by *Eudoxius*, (who had formerly intruded into the See of *Antioch*), now at length began to magnifie the clause of one Substance, but denied to the Holy Ghost the Honour of partaking thereof, together with the Father, and the Son, affirming he was a Creature, and one of the Ministering Spirits, being only in Degree and Dignity above other Angels. The *Arians* gladly imbraced this opinion, being to conlantion to their own, that the noise of Contentions about the Son of God, and the burying

<sup>See I.2. c.45.</sup>  
their

their brains about that Heresie, seemeth indeed the only cause why we hear no more of this. Into the See of *Antioch* after the removal of *Eudoxius*, was elected both by the Orthodox and *Arians*, *Meletius* formerly Bishop of *Sebastia* in *Armenia*, each Party having a confidence in him, though he had formerly subcribed the Form of Faith which *Acacius* his Party framed at *Selæucia*. For some space after his Translation he meddled not with any Mysteries of Faith, but preached to his People such Doctrine as conduced to Virtue, and a good Life; but afterwards he preffed them to the belief of the clause of one Substance, and to adhere to the *Nicene* Creed. Herewith the *Arians* much enraged, complained to the Emperour, who being then at *Antioch*, as well for this, as other reasons, another Council was called. *Socrates* writes, that the Faction of *Acacius* procured it, that they might have an opportunity of renouncing the Opinion they had formerly held, that the Son is in all things like the Father. After the deposition of *Meletius*, whom the Emperour banished, *Euzonus* (who formerly had been deposed, together with *Arius*) was by his order promoted to the Church of *Antioch*.

97. The *Arians* met together cannot but fall upon Matters of Faith, and it pain'd them to think of breaking up without the Production of a new Creed. They call in question what they had Decreed in time past, they affirm that the Clause of *Likeness*, passed the Synods of *Ariminum* and *Constantinople*, is quite to be abandoned, and not once to be named any more; they now think it time to speak plain, and no more conceal their opinion that the Son is altogether unequal and unlike the Father, not only in Substance, but also in Will, as also that, as *Arius* dreamed, he had his Original from nothing. They were therefore from holding this Heresie, that the Son is unlike the Father called *Anomii*, and from maintaining him to have proceeded from nothing, named *Exoutio*. And so fruitful is Heresie of other monstrous Births, that from the Hive of *Arius* proceeded many other Swarms, distinguished either by the names of their Leaders, or the particular ways and methods which they took, as the *Eusebians*, *Phizians*, *Eudoxians*, *Acacians*, *Eunomians*, *Macedonians*, *Piatyrians*, *Cyrrians* and *Dultians*. But when it was demanded of those *Acacians* why formerly they had given Christ the title of God of God, that professed they meant it in that sense the Apostle wrote, when he saith all things are of God. And therefore the Son is of God, insomuch as he is included in the word *All*, for which cause they added in their Creed, *According to the Scriptures*. The Author of this Foolish Glos was *George* Bishop of *Laudicea*, with whom the *Acacian* Faction, though they were founid charged with Sophistical dealing, yet weighed neither the Scandal nor the Centurie. They repeated again the Form of Faith composed at *Constantinople*, which being done every one departed home.

98. Such was the liberty which this prophanely confious Age took to it self, of prying into the Mystery of the Holy Trinity, that innumerable were the Heresies it produced, whilf such as were out of the way never could agree to walk together, and almost every particuler Man made choice of a peculiar Path: Some that agreed to the clause of one Substance, yet fancied strange things as to the Incarnation, concerning which another Haresie was about this time broached by one *Apollonarius* a Priest, and a Son he had of the same Name. These two using too much the Familiarity of *Epiphanius* the Sophist, when upon admition they would not forbear his company, *George* Bishop of *Laudicea* <sup>See I.2. c.46.</sup> *Greg. Nazian.* *Ep. 15. Natura.* *am Basili ep. 1.* *Herion. in Cat. Ruffini. See.* fearing least they might by his means be drawn to Paganism. Excommunicated them both. Discontented hereat, or as some wrote, being scandalized with the *Arian* Doctrine of the Bishop, they fell off from the Church, and being not heeded, endeavoured to establish a new Doctrine. First they taught that God the word was Incarnate, without a Soul in a mere Body, again recanting the same, they affirmed, that he took a Soul, yet not the Mind nor Reason, but that the Godhead supplied the place thereof. Secondly, That he brought that Body with him from Heaven, and made it of the same Substance with his Divine Nature, and that this Body, when it came on Earth, was passible, visiblie, and mortal. Thirdly, That Sin is part of a Mans Essence, and therefore if Christ had been a perfect Man, he must needs have been a Sinner. But besides those a woor *Epiph. lxx. cap. 30.* Sect arose in *Mesopotamia* about this time, from their Praying and Devotion called *Massaliani*, *Spirituales*, and *Enchaitæ*, or *Precatores*, the Founders of the *Tertullian. 5. 6.*

Secc

Sett being certain Monks who lived in the Deserts of that Country. They placed all Religion in Praying, misled by a misunderstanding of that of the Apostle, *Pray without ceasing*, esteeming all other Offices of Devotion, Piety, and Virtue, as useless and unnecessary. They held that every Man had a Devil in him, even the Apostles themselves, which can no otherwise be ejected, than with this Spiritual Engine; that every Man had two Souls, whereof one more than Celestial, and that by this, even with their bodily Eyes they were capable of beholding the Blefled Trinity. They pretended to strange Revelations, whereby they attained high Perfection, even as high as Christ himself, as also to triumph over Devils, upon which account they were called *Enthusiasts*. *Enthusiasts* told them, that they denied any Almes

99. But a Covetous Devil so far posseſſed them, that they denied any Almes ought to be given to any other, but themselves, because they were truly poor in Spirit. They held it lawfull to fwear, and forswear, and taught Children, that it was lawfull to disobey their Parents, so that the Gift or Corban were but brought into their Box. They pretended to Perfection in this Life, to highe a degree, that they could be impeccable in thought; had a strange fancy concerning Spiritual Purgation, as if a Sow and Pigs were seen to go out at a Mans Mouth; and vifible Fire, yet without the Propriety of burning, to enter in. Such a virtue they made in Prayer, that it thrust out Devils in Excrements, through the Mouth, and other parts, being quite contrary in this opinion to the Doctrine of other Monks in Egypte about the same time, who refrained from avoidance of all Excrements, as a Sin, because Chrift said, that *thefe things which come out of a Man, deſpite a Man*, never considering the Explication of the Text, in which respect they condemned Marriage. So strangely did the Spirit of Error posſeſſ Monks at this time, who by their Devotions and Solitary Life, contrariaſt as much of Spiritual Pride, as Melancholly, that ſome would, as too Holy, pray with no others, and therefore both celebrated, though Lay-men, Holy Offices, and Ordained themſelves Bifhops, others caſtrated themſelves, ſome Rebaptized ſuch as turned from *Arianism*, and others behaved themſelves fitfully to thofe Extravagancies as *Epiphanius* hath related.

The Reign of Heretics and Schisms, that the

100. So fruitful was Constantius his Reign of Heresies and Schisms, that the Church could scarcely perceive her self free from those Calamities which the preceding Pagan times had inflicted. For though her Sufferings from without were removed, yet she laboured under such inward Prejudices, as almost equalled her former Troubles. Her best and most genuine Sons being so roughly handled by those who challenged the same Original, that she seemed even to slight the Friendship of the Scepter, which had defended her indeed from her sworn and professed Enemies, but had still kept her Eyes a moiſt as ever, by afflicting her truly, though highly pretending Friends, in the Perfection of those most dear unto her. Her cries were at length heard, and his days were accomplished, who had so long robbed the Christians.

*Constantius*,  
being baptiz'd  
by *Eusebius* the  
*Arian Bishop* of  
*Antioch*,  
unto her. Her cries were at length heard, and she was  
the furtherer of her sorrow. For *Constantius*, who had so long robb'd  
the Son of God of his Glory, was now well nigh deprived of his own Earthly Dia-  
men, and although he escaped Deprivation, yet it was by no leſt charge and  
price, than of his own Life, giving place to him who had fought it, and un-  
willingly resigning his Seat to that Person, for whom, he had in his thoughts  
designed no other Mansions, than those of the dead. He according to the de-  
praved Custom of those times, deferred also his Baptism to his death, and then  
receiving it at the Hands of *Eusebius* the *Arian Bishop of Antioch*, sealed as it were  
that Doctrine at his end, which he had so much defended in his Life. Yet did  
he much advance the common name and Interest of Christianity, improving his  
Power and Authority for the Suppression of *Pagan Superstition*, and carrying on  
that Reformation which his Father so happily had begun. This because the con-  
tinued Series of those *Arian* Controversies permitted us not hitherto to describe,  
we shall now see what Laws he made in reference to Religion. For by them the  
State and Condition of times is more fully known, than otherwise. Particular  
Relations of private Persons may fail, their discovery being more uncertain,  
their Fear, Affection, and other Impediments more prevalent. But from  
the nature and course of the Remedy, we may best distinguish and judge of the  
Dilemper.

102. Neither could the Heathens take any incouragement heret, whilst a distinction was made betwixt Superstition and Irreverence. Indeed notwithstanding what had been done by Constantine, and the discouragement given by the present Princes, yet very many, and those of the greatest Ranks, as Senators, and others, were both at this time Pagans, and continued such a long time after. But that by degree the work might be brought to perfection, Constantius in the Fifth Year of his Reign, and the Consulship of *Marcellinus* and *Probus*, Enacts a (a) Law against Idolaters, which forbids all sorts of Persons to offer Sacrifice. This notwithstanding, the old Inhabitant was so unwilling to be dispossessed and spoiled of his Goods, that Five Years after, there was need of another Edict, (b) whereby the Emperours Constantius and Constans command the Temples of *Pagans*, which stood within the Walls of Cities, to be thun up, not thinking fit to proceed further, but permitting those that flood without, to remain in the same condition as formerly. Yet this Constitution seemeth to have had this effect, that the Year following the ancient Centenary *Sæcular Games*, of which we have already spoken largely, were not celebrated, the *Pagans* it seems being discouraged, or fearing to be hindred, if they went about it. Notwithstanding what Constantine had done, for the incouragement of the Clergy, in freeing them from publick Offices of charge and trouble (which he even granted to the Jewish Priests) yet this was so far forgotten, that Constantius in his Thirteenth Year makes another Law, (c) whereby he sets free Clerks and their Sons from all *Curial Imployments*, and from all disturbance of Civil Offices.

(a) C. T. L. 2  
d. *Pagan.*

(b) C. T. L. 16.  
xxi. 2 §. 3-4

(c) C. T. L. 16.  
xxi. 2 §. 9.

103. The Traytor *Magnentius* before the Commission of his execrable paricide against *Confans*, in compliance with the times, made Profession of the Christian Faith. But when he had set up for himself, either out of his own Inclination, or which is as probable, to strengthen his Party against *Constantius*, he seems to have revolted from it; for he then restored those Sacrifices which formerly had been forbidden, as appears from the (a) Code of *Theodosius*. These (s) *De Pagasus* Crimes procuring vengeance from Heaven upon him, his Reign was not of such *us supra.* length, as thereby much to endanger Christianity, to which some amends was made by *Gallus Caesar*, who seemed for the small time he continued in Power, to be very zealous for Religion, and contributed to the Reformation. This appeared as soon as he was promoted to be *Caesar*, when lying at *Antioch* he took occasion to rid that place of a very notable piece of Idolatry. There was in the  
Suburbis

The Grove of Suburbs of that City the famed Grove of *Daphne*, so much celebrated by Poets, *Vide Bare-*  
*Daphne de-* and other Heathen Writers, for its Consecration to *Apollo*, and a Temple and *niam ad*  
*freyed.*

Oracle of the Devil. Being much haunted still by the Superstitious *Gentiles*, *A.D. 351.*  
he concluded he shoulde spoil all their sport if he removed thither the Body of  
*Babylas* the Martyr, some time Bishop of that See. This being done, both what  
he had designed did succeed, and what was much more obivsable, that the  
Devil could not utter thence any Oracle as long as the Body there continued,  
which he confessed to *Julian* afterwards, whereas it was commonly thought,  
that this happened because no Sacrifices were offered. Thus did *Gallus* effect  
that which his Uncle *Constantius* seemeth to have purposed unsuccessfully, who  
to abolish the Memory of *Apollo* in *Daphne*, had there erected his Mother *Helen*'s Statue, and after himself *Constantiniana*  
*Daphne*, giving also to the Twenty third Legion, which he had lately raised,  
the name of *Constantiniana Dafnenis*, as from several ancient Medals, and In-  
scriptions, it doth appear.

*Paganis who*  
104. But *Constantius*, that he might prevent all Treason against his Person,  
or remove that, which otherwise, through Gods displeasure, might indanger his  
Cause, when he undertook his Expedition against *Magnentius*, and *Verannio*,  
cushioned all his Soulards, who were not already, or now refuted, to be Baptized,  
though he himself deferred it till his Death. It happened upon this occasion,  
that such as refuted Baptism, were called *Paganis* or *Pagani*, which word being  
first peculiar to those that were not Soulards, in contradistinction to Military  
Men, became after this, a common name of all *Eshnicks*. *Baronius* thinks that  
*the Gentiles* might be called from this reason, that when the Idol-Temples were  
*de Paginis.* *Vide annos.*  
*ad 1. Cod. Inf.*

105. In the time of *Constantius* it seemeth, that Secular Judges drew Bishops

into their Courts, and would take cognisance of Matters peculiar to them, and  
upon complaint of *Hillary* Bishop of *Poitiers*, the  
Emperour taking into Consideration, by a (a) Constitution dated on the first of  
*Arbiter* and *Otoker*, in the Nineteenth Year of his Reign, and the Consulship of *Arbiter* and  
*Lollianus*, forbids Bishops to be accused in Secular Courts, permitting their  
Causes to be decided by their Brethren, which is to be understood of Ecclesi-  
astical. The next Year after, taking notice how much Idolatry yet was practised,  
notwithstanding all former Laws, he in conjunction with *Julian* (who though  
a *Pagan* in his Heart, was at this time glad to dissemble) publisheth severall  
(b) Refcripts against *Aruspices*, *Mathematicians*, *Magicians*, *Diviners*, and such  
like Creatures, with those that shoulde consult them; as also against such as  
sacrificed to Idols, or worshipped their Images, making those Crimes Capital,  
*& Pagan.* *(b) C. Thib. I. 16.*  
*t. 1. S. 6. 1. 9. 16*  
*S. 1. Demalif.*  
*Epij. & Clari.*

(c) ex-  
perours in the following Year, and the One and twentieth of *Constantius*, (c) ex-  
cept from the general Collation to which *Trademans* were bound, the Clerks  
called *Clerici Copiate*, that is the *Libitinarii*, or those that ordered Matters be-  
longing to Burials, *Vespillones* or *Bearers*, *Pollinatores*, or those that wathed and  
anointed dead Bodies. They also confirmed Priviledges formerly granted to the  
Roman Church, out of consideration of the Dignity of that ancient Metropolis.  
This same Year also *Constantius* wrote a Refcript to the People against *Inchanteris*,  
such as disturbed the Elements and raised Spirits; and to *Orfitus* Prefect of the  
City, against such as exhibited the old shews of the Gladiators. It was in the  
Prefecturechip of this *Orfitus*, that the great Obelisk was removed by order of *Con-*  
*stantius* from *Alexandria* to *Rome*, and there placed in the Great Cique, which  
long

CHAP. III. *The Constantinopolitan Roman Empire. Constantius.* 81

long time after *Sixtus Quintus* translated into the *Lateran Pallace*, and made  
Christian by a Cross erected on the top thereof.

106. The Year following the Two and twentieth of his Reign, and in  
the Consulship of *T. Fabius Dacianus*, and *Nerijius Ceroalis*, he published, amongst  
other Constitutions, another Law against the several sorts of *Diviners*, and  
Fortune-tellers, whom if they were found in the Court, he subjected to Tor-  
tures. It is probable that something he had smelt out, concerning *Julian*, and  
what tricks he plaid at this time in *Gall*, where and elsewhere, when he could  
privately, he gave up himself to Magick, as we have formerly shewed out of  
*Anmarius*, who cannot, though a *Pagan*, forbear to accuse him of execr in this  
Particular. From him also we may learn, that *Constantius* was about this time  
much moved against Idolaters, who still continued their Sacrifices, and consulted  
Oracles, notwithstanding all his Laws formerly published against those Super-  
stitions, which carried him out to that Severity, that such as should but be  
found to wear Amulets about them against Diseases, as the *Quartan Auge*, or  
were seen to wander about the Tombs, he subjected to Condemnation. And as  
he bent his endeavours thus to eradicate *Pagan* Superstitions, to did he curse the  
*Jews*, with whom he would not have Christians to Marry, or have Communion.

*Hoc.*  
*Cor.*

The Insurrection they made in his Seventeen Year was so provoking, that *Gallus Caesar*, to suppress their Rebellion, destroyed many thousands of Men, Women,  
and Children, and burnt many of their Towns. In the same Year died *Rabba*, their great Doctor both in the School called *Surana*, and the other name *Pambitana*, to whom succeeded *Nachman* the Son of *Iaac*. In the Two and twentieth  
Year of *Constantius*, *Hillel* the Second, the Son of *Juda*, began the Compara-  
tion, which the *Jews* use at this day. He built upon the Foundations laid for  
merly by *Hillel* the First, his Progenitor, who died A. D. 10. He took this for a  
Principle, that the Vernal Equinoctial fell out on the Twenty third of *March*,  
which was true in the days of *Hillel* the First; but the case was altered in the  
time of the Younger, and the said Two and twentieth Year of the Emperour  
*Constantius*.

*Taribus Cor-*  
*petitio*  
*& abraham*  
*Calabria*

## CHAP. IV.

*From the Reign and Apostacy of Julian to the Second Oecumenical Council held at Constantinople.*

*The space of Twenty Years wanting five Months.*

**I.** *T*HE Tares of Arranism were now grown so forward and flourishing that there wanted a Winter to check their growth, lest they should choke the Corn, and quite overrun the Lords Husbandry. As Friends, when they fall out, give advantage to such as seek the ruin of both Nations, and formerly allied, being once grown wanton through Prosperity, first quarrel and weaken each other, then lye open to Foreign attempts, and in contention for the Fens, and the right of Sovereignty, are made prey by one that hovers above them both, for a fit advantage so happened it to Christians after the death of *Constantius*. *Flavius Claudius Julianus* his Cousin German and Successor (though against his will) having been Educated in the Christian Religion, yet from a Child, if we believe *Ammianus*, was much inclined to Paganism, and it we credit himself, had for the space of Ten years, though privately for fear of *Constantius*, yet Really and Cordially dedicated himself to that Superstition, resolving that if ever his Stars so wrought as to make him Master of the Roman Empire, to recall from Exile his banished Gods, restore them their Temples, rebuild their Altars, and kindle again those Fires which the late zeal of his Praedecessors had almost extinguished, without any hopes of resuscitation. But this he thought he must effect by degrees, and used such arts as in contemplation of those means which he perceived had formerly been applied unsuccessfullly, were most proper and likely to bring about his design.

**II.** His severit against the Eunuchs and other Courtiers of *Constantius*, though proceeding from private indignation and revenge, yet being joynd with Justice, and meeting with the same passions and interests in others (who had smarted under the late grievances as well as himself) procured him applause and good esteem. He seemed to be sensible of the injustice of the *Arians*, and the hard usage of the Orthodox, whom he restored to their Countries, Sees, Livings, and Estates. But though at first he compelled none to his own way, and never lived to ripen those projects which he had laid as previous to that design, yet did he take the course of all those who prudently resolve to turn the strong Current of the Multitude, first to discomfiture dissensions, and give an indifferent liberty to all, yet so as to shew by his practice, what he himself approved, till by securing himself of the main chance, and getting firm possession of the Sovereignty, having once gained the Posts of greatest concernment, and made himself Master of all the avenues, he could turn the Engines of Peace, which are the Laws, against those who had lately been possessed of them, and then at length enjoy, nwhen had Obedience within his beck. His indulgence therefore extended as well to Hareticks as Orthodox. Some of that sort, as *Eutius*, and others being in Exile. To all alike he gave Liberty of Conscience, Inhibiting Constraint and Force, which he knew, if it came once to blows, would be first put upon his own Party, when the Christians, who filled all places within the Empire, should betake themselves to other Weapons besides their ancient Prayers and Tears. He commanded the Temples of Idols to be opened, offered himself at the Sacrifices, and not content with the Devotion and Attendance of an ordinary Pagan, both took upon him the Office and Title of *Pontifex Maximus*, according to the custom of his Heathen Ancestors, (in which he was Initiated with the ordinary Ceremonies,) and was also made *Pontifice* over the *Eleusinia*, and ordained other interiour *Pontifices* which he distributed into the Provinces.

*3. In*

*Julian the  
Emperour.*

*He tollerates  
all Religions.*

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*Anathema  
return to A-  
lexandria upon  
the death of  
George.*

3. In complyance with this opportunity, offered the Exiled Bishops return to their own Sees, and amongst the rest *Athanafius* the great Champion of Christs Divinity. Some say he appeared in his Church soon after the Death of *Constantius*, but *Gregory Nazianzen*, in the work which he consecrated to his praise, saith, he returned thither after the Death of *George*, who being both hateful to God and Man, came to such an end, as his Carriage and Demeanour had deserved. For besides what we have formerly said of his Cruelties, his Avarice and Extorsions were great, wherewith he harassed the *Alexandrians*. *Epiphanius* writes, that he spoyled many of them of their Patrimonies, that he ingrossed to himself the trade of *Nitre*, and of the Salt-pits, procured the Monopole of Paper, and making a gain out of the vilest sorts of Materials, brought up a new Order of *Leditarii* or Biere-Carriers in the Church, which he refrained to a certain Number to be at his Devotion, suffering none, but those by himself appointed, to be employed in the Burial of the Dead. This was far from any care of seeing Christians decently Interred, his design was only his own profit, not to speak, faith he, of his last Cruelties. Being deposed in the Council of *Seleucia*, by the *Semitarian* Faction, he regarded not at all the Censure, but returned to *Alexandria*, where not at all daunted, he fell upon his former Courtes, plagueing as well the *Genites* as the Orthodox Christians. By these means he became so odious to all Parties and Conditions, that a fit occasion only was wanting to dispatch him out of the way, and that at length presented it self; about which, though there be some Variation in Writers as to the manner, yet all agree in the Substance.

4. That the Emperour had given him Licence to Convert the ancient Temple of *Mithras* or the *Sun*, which had layn a long time desolate, into a Christian Church, is affirmed by Ecclesiastical Writers, and that great heaps of Slaughered bodies which had been offered to that Idol, being found therein, were by the Christians exposed to publick view, to render the more odious the Irreligion and Impiety of the *Gentiles*. Heretby grievously incensed, and formerly provoked, by his insolencies having got advantage, and encouraged by the protection of *Julian*, they fell upon him, and slew him in the place. *Ammianus* tells the Story thus, that passing once by the Goodly Temple, dedicated to the Genius of the place, with many People according to the Custom waiting on him; casting his Eyes upon it after a scornful fashion, how long, said he, shall those ruines continue undemolished? Upon report hereof, the *Pagans* furiously enraged, and hearing in the very nick of time, that their Governor was newly dead, they gladly laid hold on the opportunity, not quieting themselves till they had torn a Man so generally hated, into almost a thousand pieces. *Ammianus* relates, as cautes of the Peoples fury, that he had incensed the Emperour against them, accusing them as spurring against his Government, that he was an Informer, and to curry favour with the Prince, had buzzed into his credulous Ears, that all Houses in the City built by *Alexander* the Founder at the publick charges, he might justly appropriate to his Exchequer. Some imputed his death to the favours of *Athanafius*, but it is generally agreed on, that he was killed by the Universall content both of Christians and Heathens, for the reasons we have recited. The Emperour seemed at first exceedingly incensed, threatening bitter things against the Murderers, but at length qualifying his passion, it suffizeth him to chide them by a Letter, \* wherein he lays the fault upon all in general, for those Causes before mentioned, these take from him the reputation of a Martyr, seeing it is the Cause, not the Punishment, that maketh such, and deny him the Title of Saint. Upon which account we cannot have such hard thoughts of Tradition, as to think him the same with St. George the English Patron.

5. *Athanafius* coming to his See, after the removal of *George*, was received with all joy imaginable. The *Arians*, banished from the Congregation, held their Conventicles in private Hous, and Elecled *Lucius* to succeed in the Bishoprick, which notwithstanding, he went on in his way without impediment in the discharge of his Episcopall Function. In the mean time *Lucifer* Bishop of *Carthagena* in *Sardinia*, and *Eusebius* Bishop of *Vercelle*, a City, as *Socrates* tells us, of *Ligurian Italian*, being amongst others recalled by the Emperours Edict, considering how they might recover their Bishopricks with most quiet, and agreeably with the Canons, resolved that the one should go to *Antioch*, and the other to *Alexandria*, to procure a Council wherein those matters might be debated. *Lucifer* sending his Deacon to *Alexandria*, to signifie his assent to the Decrees

*M 2*

*\* Apud Socr.*

A Council held at Alex-  
andria.

of the Synod departed for *Antioch*, where he found the State of that Church much out of order, a great variance and division being in the People, as well, as by reason of the Heretical opinions of *Euzonus*, as also because the Favours of *Meletius* and the Orthodox were at odds, those looking upon him as *Ordained by Arius*, though he held not their opinions. *Lucifer Ordained &c.* *Vide Sacra-  
menta, c. 6.*

*Athanasius* about the summoning of a Council, to which many confessors, who had lately dared to shew their heads, being summoned, they condemned the several *Doctrines of Arius, Apollinaris, and Macedonians*.

They affirmed the Divinity of the Holy Ghost, as being of one substance in the Blest Trinity, and that the Son of God at his Incarnation, took not only Humane Flesh, but a reasonable Soul also, as the ancient Fathers had delivered.

6. The Fathers perceiving that there was some difference of terms betwixt the Greek and Latin Churches, in the word *Substance*, and *Hypostasis*, though they agreed in substance by reason of the several proprieties of Speech; were by the perfusion of *Athanasius*, subscribing to the same thing in substance, were contented to lay aside those words which occasioned the difference, and to use no other than those found in the Scriptures, except in case of Errors, for a clearer discerning and judging of them. Taking into consideration the Multiplicity of Creeds, they concluded to lay all aside, except that of the *Nicene Council*, rejecting the Confession made at *Sardica*, as well as the rest; *Athanasius* being also very sensible what imputations the *Arians* had laid upon his retirement in those times of persecution, which they called deserting of his place and trust, he took this occasion of clearing himself, and recited his *Apology* for his flight into the Wildernes. But there was an other thing which gave greater occasion to this Meeting, and took up the greatest debate, occasioned by the late *Arian* persecutions. Several through infirmity had subsibered, and acted against their Consciences, the Terrors of Exile, and Tortures, having wrapt from them a Compliance, which notwithstanding those that had made resistance and stood out, so censured them, that they held them unworthy of Communion, as also such as had any charitable opinion of them. This proved such a growing Evil, as flood in need of a speedy Remedy, for which Causa many out of all parts, both *Asia* and *Italy*, as well as *Africa*, had recourse unto this Council. After much debate, wherein some would have debarred those that had fallen from the Sacred Orders; it was resolved, that such as had relapsed through infirmity, or miscarried through ignorance, should upon repentance be received into Communion, and to their former Places. By this Decree, which was but conformable to what the Church had practised in like Cafes of *Samosata*, the *Novatians*, and *Donatists*, the World was rescued out of the Jaws of the Devil, faith St. *Jerome*.

7. The Resolutions and Decrees of the Council, being dispersed amongst the Churches, did much good. But as God works good out of Evil, so the Devil will be sure to work Evil out of Good, and turn that to poyson, which was intended as a Remedy. *Eusebius*, after the Council was broken up, went to *Antioch*, where finding much difference about the Election of *Paulinus*, he endeavoured to Compose them to no purpose, and so got him home to his own Bishoprick. From the State of affairs, he found reason to dislike of the *Ordination of Paulinus*, which *Lucifer* understanding, took it as a disparagement to his Judgment, and growing impatient, refused to Communicate with *Eusebius*. From this Indignation he arose to that height, as to quarrel with the determinations of the Synod, and made a Schism from the Church, wherein he died, giving Name to a Sect, which continuing to the time of *Socrates*, were from him called *Luciferians*. *Eusebius*, from *Antioch* passed through the Eastern Countries, strengthening such as were weak in the Faith, and intrusting them in the Doctrine of the Church, whence he travelled into *Ilyrium*, and coming into *Italy*, in like sort he diligently preached the word of God. *Athanasius* in like manner so managed his busines at *Alexandria*, that the Church proceeded in a very flourishing Condition, till the *Arians* envying him this Felicity, joyed with the common Enemy, and moved *Julian* against him, who by this time had so far settled his busines, and carried on his Design, as to be almost ripe for Blood and Slaughters. We must a little observe his Methods, and trace his Steps; for his Policies in his own judgment were very refined, and such as noted his Predecessors of indirection.

The Sect of  
the Luciferi-  
ans.

*Natione-  
cicon. At-*

*Refut. 9.*

*Ser. c. 9.*

8. His first Principle was, that Christians were not to be compelled to his Religion, concluding with himself, that should he proceed to Death and Tortures, they would, as he had observed of former Persecutions, and as he himself was wont to Phrase it, flye as fast, and as thick to Martyrdom, as Bees to a Hive; and thereby gain both greater Reputation and Acceptation to Christianity. He thought that those whom death could not fright, yet Disgrace and lingring Penury might drive to Idolatry. Therefore he barred to them all access of Honours and Employments, and when he was about to march towards *Persepolis*, took from all such Souldeirsth Military Girdle, as refused to Sacrifice to the *Pagan* Deities. He thought Scolding and Derifon Engines able to batter that Fane, which the Sword could not reach, and accordingly made it his busines to flour at, and bear both the Christian Name and Profession, giving *Christ* himself no other Title than that of *Galilean*, calling the Worshippers of him *Galileans*, and this he did not only in his ordinary talk, but in his Epistles and Reccripts, and at length commanded by a Law, that no otherwife they should be called. He thought that if once he could deprive them of their Teachers, their Zeal, which those continually kept warm, would at length infinibly cool, and come to nothing. This made him take away such Stipends, Lands, and publick Salaries, as formerly had been granted by *Constantine* and his Sons, to the publick Minstry. And that as well Priests as People, might, through ignorance, have their Spirits abased, and their Wits without edge; whereby they might be expod as well to the Contempt, as insinuations of their Enemies, he forbade they should be instructed in any of the liberal Arts and Sciences.

9. The Glorious advantages of Christian Religion, being (as an Apostole known unto him), he endeavoured to transfer upon his *Pagan* impiety. Bringing Consciencio to himself of the Virtues of Christians, and how much they adorned their holy Profession, he preſed, upon all acts of Philosophers, whom as the Champions of his Cauſe, he much cherifed, the advantages of a good Life, which was to be anfwerable to their Pretences. To this purpoſe he appointed, that ſomeſhould be fet apart to inſtruict the People throughout the Towns and Villages, and in a familiar way, to reduce the ſpeculative part of Philosophy into Preceptis. The Poor he alſo took care for, that ſuch as could not work might be relieved, and the Sick nor perifh for want of things neceſſary to their recovery. Reputing thofe means moſt effectual, and as deep and pravalent Myſteries for accompliſhing that, in a Calm and Serene manner, which all the fury of ſo many Ages could not compafs, he added ſome little Arts and Tricks to cheat the Christians, and trappen them into Idolatry. Having removed the Croſs, which *Constantine* had addēd to the *Labarum* or Standard of the Empire, and reduced it to the ancient *Pagan* Model, he alſo addēd to the Images of himſelf, ſome Pictures of his Gods, as *Mars, Mercury, and Serapis*, that in the Ceremonies paid to his own Maſteſty the reverence of thofe Idols might be included. Such Viſtuals as were fold in the Market, he would caufe to be polluted by things offered to his Idols, and Springs to be sprinkled with their Holy Water.

10. By their Courses presuming he could undermine Christianity, he Vigorously prosecuted the reinforcement of decayed Paganism. This was both by his own example, by opening the Doors of Praier to *Pagans*, and them alone, and alſo by taking from Christian Discipline ſuch Patterns of prudential Orders, Rites, and Cuſtoms, as he thought might be productive of Peace, Security and Eſtabliſhment. To this purpoſe, he intended to erect publick Schools in each City; in the Temples he would have obſerved ſuch manners of Worſhip, ſuch Seats and Benches as the Christians uſed, placed one above another; reading and explanation of prophan Authors, both in the Theoretick and Praetick part, with Alternate Praiers, and Hymns, Animadverſions upon Offenders, with penitence and ſatisfaction injoin'd. He purpoſed to build Hopſitals, as alſo Monaſtaries both for Men and Women, exhorting the Pontifices to ſet about it at the publick and private charge, as *Nicæphorus* writes, and approving much the way of Letters Commendatory for diſtressed Perfons, he took this course of tranſmitting them from one Place and Country into another. Then did he purſe on, who were ready enough to run of themselves, to the reſtritution of Temples, Sacrifices, and other rites of the *Gentiles*, and herein when many Christians, who had been inſtrumental in demolishing thofe Buildings, which the Laws had ordered to be pulled down, were miſerably abuſed, and Murthered; he not only connived at thofe things

things, but encouraged them in such Outrages. Many also, whom their Zeal so far transported, as to revile him for his Apostacy, and oppose his Actions, he commanded to be put to death, and applauded most horrid Murders and Maffaces upon this account committed throughout the Empire. Such as refused to Sacrifice, and threw away the Military Girdles, though upon other Pretences, he would find some opportunity or other to disgrace, and even put to death, if he perceived they were of Interest to oppose his Designs, and if he could spare them in his Wars. At length when he had so far brought about his design, as to be something feare of his Caue, the Christians continuing steadfast to their old Principle, of suffering rather than Rebelling, though they opposed his Proceedings now and then, as to particular places and things, and ceased not to tell him his own plainly; he purposed to make away the most eminent Bishops, such as were Fathers of the Church, and Props of the Christian Religion. For this purpose, though at the first he pretended to be a Lover of Union and Peace, now he began to cherish their Differences, and use them against one another. And had he returned from the *Perfan* War with good successe, it was his Resolution for that Victory, to have offered an Holocaust of *Galileans* to his Gods, and have tied Christianity to his Triumphant Chariot.

11. The effects of all these Arts and Mysteries, was a change of the Scene for so short a time as he play'd his Tragedy, whereby one might behold nothing but Sacrifice and Incense upon the Stage, which was changed into a Temple, the Diadem transformed into a Miter, and the Scepter into a Sooth-sayers Rod ; Dumb Devils in several shapes running too and fro, but in great Anxiety, as afraid of those, who were now constrained to act the Partsof Fools, and forced to put on the Vizards of Idiots, that they might afford matter of Triumph, and Inflamation. The Priest wearing a great Beard, and a Stole, whereon were wrought Images of Bulls-heads, taking great pains to restore decay'd Altars, then cringing, and conjuring his obliged Deities to grace him with a verbal Encouragement, that he might know they were still in being, and affert their right against the late Intrusion of those miserable Sacilegious Wretches, whom (the Gods approving, and prospering their own Caufe, and Reftitution to their antient right, against which no Precription could be pleaded,) he doubted not by moft likely means, and due methods, to remove quite out of the way, being, as he well understood, a great eye-fore to *Apollo*, for whom he had furnished and prepared his Antient and Royal Palace. *Apollo* knowing his Reign was at an end, and a period fet to his Uſurpation, would fain have put him off, as unwilling to fhew his weakneſſ; and having been Dumb for ſo many years, it was grown even a trouble to him to ſpeak ; but unwilling he ſhould know the true caufe, and thereby diſcover his weakneſſ; as well as Treafon, he gave him ſuch an anſwer, as ſhewed his Antipathy to the Servants, and Loyall Subjects of his Lord and Maſter, whereby he might stir him up to Perfecute them, and carry on his own work, which he was glad to fee done, though more ſorry to think it would be for a moment. For the Priest hereat enraged, and many Scuffles ensuing betwix him, his Servants, and thofe whom he termed Varlets, and Sacilegious, when his Choler was up, and he had refolved to renew the antient Devices of his Praedecofors againſt them, by adding Violence to his former Stratagems. The Lord and Maſter both of *Apollo*, of him, and all his, did but becken to an Enemy of the Priest, whom he had referred behind the Curtain, and he breaks into the Houfe of the Priest, upon which news he retires, lays afide his Miter, and reſumes his Diadem. After a little expectation, word was brought that the ſport was at an end, for the Priest was slain : whereupon *Apollo* gave up all for lost, yet refolved to play at small Games rather than fit out, and promote the diſference, he knew full well to be amonſt his Enemies, which proſperity he thought would not at all leſſen. And fo the Act abruptly ended.

It is much  
concerned  
for the Temple  
of Apollo at  
*Daphne*,  
of which he knew his Brother, his Uncle, and Cousins had most despightfully, be-  
cause of the Oracle, which, although since the coming of Christ, the Devil had  
been dumb for the most part, as appears from many Testimonies, and especially  
from that Book of *Piatarch*, which would fain resolve the question why Oracles  
were

## CHAP. IV. The Constantinopolitan Roman Empire. Julian.

were ceased, yet it seems did sometimes, for the Incouragement of Pagans, give them anwers. For those Christian Writers which make mention of those Passages, tell us, how the Body of *Babylas*, being removed into the Grave, though it drove him not quite away, yet put the Devil to silence, and that several reasons were given thereof, amongst which this obtained most credit, that it was because *no Sacrifices were offered*. *Julian* being now at *Antioch*, made an experiment, offering *Sacrifices* in abundance, but *Apollo* still continued dumb, Leg. Chrysostom. Orat. cont. at which the Emperor much disquieted, when he provoked him to answer, at length had this return, *That the Grove was defiled with dead Bodies*. There needed no Expofition upon this Oracle, *Julian* knowing that the Body of *Babylas* was hereby meant, which he commanded to be removed. Yet he did not offer any Indignity to the Reliques of that Holy Martyr, which the Citizens of *Antioch*, with great Solemnity, carried back into the City, singing *Psalms* in the way, and this Verse amongst others, *Confounded be all they that worship carved Images, and that delight in vain Gods*; whereupon many were laid in hold, and some were tortured. Epist. 97. 7.

13. *Sozomen* here relates a remarkable Passage of one *Theodorus* a young Man, whom being set upon the Rack, amidst his Torments an Angel comforted, allaying his pains, wiping off the Sweat, and refreshing his Limbs with cool Water. L. 5. c. 19. &  
He thus strengthened and affisited, fung the said Verie with greater Alacrity, and  
which invincible Resolution being made known to the Emperour, he considered,  
that if he proceeded in his course, he shoud loose, and the Christians gain Re-  
putation, and gave order they shoule all be discharged. The reasoun why he was  
the more ready to dismiss them, as also to suffer the Body of *Babylas* to be re-  
moved with such Honour, might very well be the experiance he had had of the  
Divine Vengeance upon some of his own Relations, as *Julianus* his Uncle, Prefect  
of the East, and *Felix*, Prefect of his Exchequer, whom being formerly Christi-  
ans, he had by his example drawn into the Fellowship of Apotacy. These two being fen by him to the *Dominican Acreum*, as it was called, that sumptuous  
Church buil at *Antioch* by *Constantine*, to fetch thence the Treasure; *Julianus*  
first caused *Theodorus* a Priest that kept it, when he refused to discover it, to be  
tortured, and when that would not do, to be Beheaded, pifsed against the Holy  
Table, gave *Eusebius* a box on the Ear, who would have hindred him, and fate  
him down upon the Holy Vessels, whereof *Felix* viewing their Magnificencie,  
said, *Look with what sumptuous Vessels is the Son of Mary served!* But Ven-  
geance prently feized on them both, *Julianus* his Members and Bowels putri-  
fying in such a sort, that he coul shewne void any Excrements, which he vomited  
through his Blasphemous Mouth, till he miserably perished. *Felix* suddenly  
died by Bleeding at the Mouth. And other Apostates by sudden death began to  
receive the reward of their Impieties.

14. But when Julian had purged the Grave and Temple of Daphne from all Impurities, as he and his God accounted them, by removal of Babylas his Body, whether at the Intercession of the Martyr's Soul, as some conceive, or otherwise, the Temple was better purified by Fire, which the Christians of those times affirmed was sent from Heaven, and consumed the Roof and the Idol to Athes. Julian, though by Tortures he could not get any more out of the Priest, than that it was consumed by that means, yet took this occasion to flander the Christians, Ammianus also, amongst other opinions (which we have formerly mentioned) delivering that as one, that it was fired by their procurement, yet did certain Country-men affirm, that they saw a Thunder-bolt fall from the Air upon the Temple. However the Burning of it was much bewailed by all the Pagans, and Litanus a Sophist of Antioch composed some mourning and ridiculous Distresses. Julian more concerned than any, to divert the Joy of those he thought would triumph over the Ruines, beth his Wits how to plague the Antiochians, by defiling their Fountains, and mixing things sacrificed with their Virtuals, which he practiced at Constantinople with more success, for there the Citizens abstained from them, but the Inhabitants of Antioch followed the Apostles Rule, asking no Questions for Conscience sake, which the more nettled the Emperour. Certain it is from all Hands, that Julian both ill treated, and was ill treated by the Antiochians. He wrote a twitting Libel against them, called *Misagogon et Antiochica*, because the Christians of Antioch jeered him for his Beard, to which they made as fawcy returns, being a little (which we cannot but take notice of) removed from that durtiful demeanour of the ancient Professors even to their Pagan and Persecuting Princes. Such force hath Prosperity over the Tempers and Confusions of the very best.

15. He

15. He laid to their charge in that Libel, that they were wont to curse him, and wish for another *Constantine* to chaffize his Impiety, that they frequented the Tombs of Martyrs to pray to God to deliver them from his Tyranny, and followed him with noise and clamours when he went to the Temples. They upbraided him with his Religion, saying that *X.* and *K.* never hurt the City in the least, by which two Letters they meant *Christ* and *Constantine*, those being the first Letters of their Names. This opposition he met with in Christians did *Thos. I. 15. 17.* but whet his Courage, and inflame his Passion to a greater degree of Malice. Understanding that there were some Churches built at *Miletus* near the Temple of *Apollo Didymaeus*, he wrote to the Praefect of *Caria*, to see them burnt, and levelled with the Ground. *Artemius* an old Soldier of *Constantine*, being sent for from his Government of *Egypt*, and finding the Emperor in Examination of some Priests of *Antioch*, for upbraiding him with his Apostacy and Impiety, was after various Tortures put to death. He encouraged the *Pagans* in their revenge, who to the Christians making opposition, returned Wounds, Tortures, and Death it self, in all places. At *Acremon* and *Gaza* the Priests and Virgins they horribly abused, ripping up their Bellies, which studding with Barley, they then cast them quick and breathing to the Hogs. At *Heliopolis* a Town of *Phoenicia*, they pulled in pieces *Cyril* a Deacon, and refrained not from eating his Liver. They were so highly incensed against him, because in the Reign of *Constantine* he had destroyed their Images, but Vengeance overtook them, the Teeth and Tongues of those who did the Fact rotting away, and the Eyes of such as beheld the Spectacle; *Mark* the Bishop of *Arabia*, being for the same cause fought after to be put to Death, first removed out of the way, but understanding that some of his Friends were apprehended for him, returned. He had formerly in the Reign of *Constantine*, destroyed a stately Temple in that place, and now condemned to re-edify it by *Julian*, refused. Unspeakeable were the Torments he underwent, being at last besmeared all over with Honey, and hung up to the Wasps, for which *Julian* was noted of Ingratitude, who was faved from Destruction by the care of this Bishop, when he and all his were fought for to be destroyed, some say he at last escaped, and both by his Example and Instruction, converted his Torturers. *Amachius* Governor of a City in *Phrygia*, as a Punishment for breaking their Idols, after long and various Tortures, was roasted with a final Fire. Such was the carriage of the Vulgar, backed by the encouragement of the Prince.

16. When the Christians complained of those Outrageous Dealings, his impious answer was, that Afflictions rendered them more fit for the Kingdom of Heaven, as also to such as Petitioned him for their Goods which his Officers had seized on under pretence of their having converted the Materials of the demolished Temples to their own uses; for he executed upon them the old Laws made against Sacrileges. Rendring them incapable of Offices when he was undertaking his Expedition against the *Persians*, the better to furnish himself with Money, he fit Taxes upon all such as should refuse to Sacrifice, which Tax was very grievous, as *Socrates* writes, and duly demanded of Christians, not only where the Emperor travelled, but also in such Countries as he came not near. Then did the *Gentiles*, faith he, infuse over the Christians; the Philosophers celebrated their frequented Conferences, they solemnized certain detestable Rites and Ceremonies; they made slaughter of Infants, sparing no Sex, they used their Entrails for Sooth-saying, and tafted of their tender Flesh, which horrid Practices were both at *Athens*, *Alexandria*, and other places. *Julian*, in the mean time scoffed at Christians for their belief, saying, all their Wisdom lay in the Verb *Crede*, and as the Heathens of old, so he now derided them for worshipping Crosses. But he thought he had still a notable device, which he kept secret till times were ripe for its accomplishment. Knowing what bitter Enemies the *Jews* were to Christians, which they had lately shewn also in his time, by burning many of their Churches, that by owning and preferring their Worship, he might deprive Christianity, render invalid our Saviour's Predictions, and advance the Trade of Sacrificing, to which he himself was so much addicted, he resolved to re-edify the Temple at *Jerusalem*, which had lain waste and demolished ever since the days of *Vespasian*. By his commandment the Cost and Charges were awarded out of the publick Treasury, and all Necesaries provided to the Work, which the *Jews* to think of, were ravished with Joy, and got them, for the Honour thereof, Silver Instruments.

17. At

## CHAP. IV. The Constantinopolitan Roman Empire. Julian. 89

17. At the same time *Cyril* Bishop of the Church, who was lately returned from Banishment, exercised his Faith in reference to the prediction of *Daniel* the Prophet, confirmed by our Saviour, concerning the defolation of the *His Fruile's* place, which the event failed not. For, as they were about their work, an attempt to re-build the Temple at *Jerusalem*. *earthquake* happened, and great Balls of Fire issued out of the Earth, which drove away, confounded, or destroyed the Workmen and Overseers, tore up the old Foundations of the Temple, from the very bottom, and is further said to have broken and melted the Tools of the Artificers. Hereby though the *Jews* were constrained to desist, and confess the Power of *Jesus Christ*, yet would they not forsake their *Judaism*; and notwithstanding the thing was so notorious, that it was acknowledged by the *Pagans*, and confessed by their Historians, of whom *Amianius* hath related the matters with some Particulars, yet had it not that effect, as to work any great alteration in behalf of the Christians. Many Persons indeed coming from far to behold the Spectacle, were away both convinced, and converted; but as it happeneth to such as sin with an high hand against Knowledge, *Julian* became the more enraged and resolute. Perceiving that the Temple could not be re-edified, he caused the Materials to be gathered together, and therewith commanded a Theatre to be built, wherein after his return from *Persepolis*, he purposed to expose the Christians of that Country to Wild Beasts, as *L. 7. c. 30.* \**Oroetus* tells us.

18. But his own fate pressed him hard on to the *Persian* Expedition, which before he Prosecuted, he published as was congruous, a *Script* to the People, bearing date on the Twelfth of *February*, from *Antioch*, against the Violation of Sepulchres, and also carrying out dead Bodies to be Entered by day-light. Hereby the burying of the dead by day-light.

*He forbids* *the burying* *of the dead* *by day-light?*

*Qui enim* *dicto hunc au-*  
*scriptum est, ut quisque se-*  
*buriet mortuus, et faciat* *ceruum amet,*  
*et dñe deinceps, ne* *in* *templo cemiteri-*  
*fitter for Mourning, and it being a thing indifferent to the Dead, to be buried* *templo cemiteri-*  
*fitter* *by Night or by Day, and to than Oration, he thought it fit the Eyes of* *Leop. 2. 19.*  
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Covetousness increased about the time of *Gregory the Great*, they began both  
for convenience of Ceremonies, and for Gain and Advantage, to bury in the  
Cities : Although the Canon Law forbids any thing to be Exacted for the  
Ground, yet is it the observation of *Hespinian* to true. *viz.* that never was there  
found out a more profitable device, than the sale of Graves that in some Reformed  
Churches this Custom is become both burthensome and scandalous; in some  
Cities of \* *Saxony* scarcely can a Grave be purchased for One hundred *l.* in some  
chims, and in other places which I need not mention, it shall cost a Man night and  
as much to bury his Son, as in *Agey* of old time (if *Herodotus* tell true,) his  
whole Education would have amounted to, but to our purpose,

20. Julian e're he set forward for *Perisa*, sent to *Delphi*, *Delus*, and *Dodona*, Thess. 3.c.  
to enquire of the Oracles concerning his success, as *Crethus* of old had done, 18. Nazare.  
He confute about the fuc-  
the Oracle, and had suitable awnwers, if not so ambiguous, yet as deceitful.  
about the fuc-  
of the Philosopher, whom he prized above all Men, and as an Oracle, little leis  
e's of his Per-  
fan expedition. Infallible than the other, promised him the same, if not greater Matters, of Gente.  
*Andrian* only, to be grateful he vowed at his re-

which he was so confident, as studying only to be grateful, he vowed at his return to offer up the Christians as Sacrifices to his Gods, to destroy and root out the whole Party, and place the Images of *Venus* in their Churches. Thinking verily, that according to the Pythagorean *Metamorphosis*, Alexander's Soul was passed into his Body, he rejected all Auxiliary supplies offered from other Princes, only to *Arsaces* King of *Armenia*, because a Christian, he wrote Letters (decelred by *Sozomen*) full of contempt of *Constantius* his Praedecessor, and Blasphemy against *Christ*, threatening, that in case he failed to attend him with his Forces, the God whom he worshipped, should not be able to defend him. In his expedition he fate up late writing Commentaries in imitation of *Julius Caesar*, and as St. *Hierome* tells us, now he Composed seven Books against Christian Religion, which were abundantly answered by *Cyril of Alexandria*. Being affrighted with some Prodigies, he is said to have cur up a Woman to consult her Entrails about his success, and to have had a familiar Devil, which upon occasion, sent by him into the West to bring him intelligence, coming to the place where a certain Monk called *Pabbus* inhabited, was stopped there, not able to proceed any farther. His Gods indeed, if so far they were permitted, did not care, by ill Omens, to lay his danger before him, but nothing could deter him from prosecuting the means of his wretched end, which some Heathens ascribed to the Christians, some Christians to an Angel, and others to the Enemy, but generally they agree in the uncertainty of the Executioner, of that Divine Vengeance which took him away. So let thine Enemies perish O Lord!

21. Theodoret writes, that having received the Wound, he filled his hand with Blood, and casting it up into the Air, cried out *wicifi Galilee. Nicophorus*, that his words were *Saturate Nazarene*. It is reported also, that he complained much of his Gods, probably of Mars, which *Ammianus confesseth*; but he was so furious to be reckoned into the Number, and enjoy that esteem amongst the Vulgar, which *Liberius* gave him in his Oration, of being reckoned amongst the Divinities, that the report goes, he would have cast himself into some River, and so on a sudden disappearing, as *Aeneas* of old, *Romulus*, and others; a report might have been plausibly spread by his Followers, that he was taken up into Heaven, but the design was discovered, and dashed by one of his Eunuchs. His Body brought back, was received every where with Scoffs and Derision. The Philosophers and Magicians, his bosom Friends and Counsellors, were no better treated, and the Victory of the Cross, or Christ Crucified, was all over owned and magnified. His Character is variously taken, according to the affection and Party of the Designers, of which elsewhere we have said enough, but much more in this Ecclesiastical account; the length thereof may be excused by the Importance of the Subject. Only at parting we may take a view of him, as he is described to us by *Solomon*, very aptly both as *Baronius*, and others judge, which will seem an exact Epitome of what has been at large discoursed. *A nangy-  
thy Perfon* (faith our Translation), but *Homo Apofolus*, an *Apostole Baronius* reads it; *Man walketh with a froward Mouth, he winketh with his Eyes, he stirreth up it*; a wicked *Man walketh with a froward Mouth, he winketh with his Eyes, he stirreth up it*; *speaketh with his Feet, he teacheth with his Fingers; frowardness is in his Heart, he deviseth mischief continually, he soweth discord; therefore shall his Calamity come suddenly. Suddenly shall he be break without remedy.*

*machinatur malum, & omni tempore Jurgia seminat, huic exemplo veniet perditio sua, & subito  
ultra medicinam.*

## CHAP. IV. The Constantinopolitan Roman Empire. Jovian.

22. Into the Throne of Julian was Elected Jovian, by universal consent, say Christian writers, though Ammianus, who is very partial in behalf of Julian, makes his Election difficult, and attributes those difficulties and hard conditions, with which he was constrained to purchase Peace, to his weakness, whereas all indifferent Persons must necessarily ascribe them to the temerity of his Predecessor. Being a Tribune, when Julian cashiered all Christians, he willingly quitted the Military Girdle; but for his Abilities he took him into Service again, and when he was now Elected, he refused the Purple, crying out he was a Christian, and would not command a Pagan Army, at which the Soldiers cried out that they also were Christians. According to this beginning he proceeded so faras his small time would permit, revoking what ever had been done by Julian, against Christian Religion, restoring all the Professors thereof to their ancient Priviledges, and opening all ways for the banished Bishops to return to their own Sess. Amongst those most eminent, was great Athanasius, against whom, as we formerly said, the Arians and Pagans Complotted, and moved Julian against him. Julian therefore lets him know, that being banished, he had not only returned to Alexandria which was lawful, but had possessed himself of his Church and Government without his Warrant, which he ought not to have done; but this was not the matter, there was another thing which galled the Emperour, and that was the Conversion of several Families, and amongst the rest some Pagan Priests to Christianity. Julian therefore is resolved to rid the World of him, which though at first it did not appear, yet Athanasius expecting the worst, and no good from Apologies, resolved to quit Alexandria, and that in an open way, that his Friends might not fare worse for being thought to conceal him. The Conjurers and Magicians rejoiced exceedingly at his departure, confessing their Arts failed them when he was resident; but the good Christians lamented the departure of their Pastor, to whom he answered, be of good Courage my Brethren, it is but a small Cloud that will quickly pass over, and so he took Boat for the Wilderneſſe.

23. He had not been long upon the Water, when the Governour understanding he was gone, took Boats with an Executioner to follow, and dispatch him, being afraid to put him to death in *Alexandria*, the place where he was to exceedingly beloved. Of this he had timely notice from his Friends, upon which Message, those in the Boat desired him to Land, and make his escape into the Wilderness; but he took a contrary course, resolving to turn back again, and therefore deceive him, from whom he could hardly fly; which being done, they presently met the Pursuers, who little suspecting who was there, demanded only if they saw *Athanafius*, they answered they saw him a little above upon the River, whereupon the Governour pursued with all the Sails and Oars he could make, and *Athanafius* escaped thither, where he hid himself, and lay secure all the while the shott storm continued. The *Alexandrians* afterward laboured to mediate in his behalf to *Julian*, who being resolved upon other courses now, besides those of meer Policy, returned nothing but Rebukes and Blasphemies to all Complaints, answering that their Religion teacheth them to suffer patiently. But he being gone to his own place, the Cloud passed over, and the Skies clear, *Athanafius* returned the third time out of Banishment, being met with acclamations and other expressions of infinite joy by the Multitude.

24 Now all flock to adore the newly risen Sun, and as the Custom is, all Sects and Factions labour to ingratiate themselves, and if they cannot make him wholly their own, yet render him favourable to their Party. The *Arians* stickled hard, but the *Semiarrians* or *Macedonians* got before them, meeting the Emperour in his return from *Perfa*, to whom, when they complained of the *Acacians*, or rigid for *Arians*, the Emperour rejected them, saying, he was for Peace, and an Enemy to Contention. *Acacius* himself perceiving how Matters stood, and that the Empire was devolped upon a Person who encouraged *Arthanasius*, and had sent to him to draw up a Creed or Form of Faith, which he assembling his Suffragan Bishops, did as he was enjoyned, according to the *Nicene Rule*, was resolved not to make trial of that condition to which he had been the Author of bringing many Orthodox Bishops. Fearing Banishment or the displeasure of the Prince, who yet declared he would force none, he brought several of his Followers to *Antioch*, where joyning with *Melitius*, they held a Council, and there-in as faith *Socrates*, acknowledged the Faith of one Substance, and ratified the

*Nicene Creed*; yet, as appeareth from St. Hierome, rejected the word *Homoousios*, or of the same Substance with the Father, as also *Anomos*, or of a diverse Substance, and chose the word *Homoioousios*, as a mean between both, as affecting the Son, neither of the same, nor of diverse, but of like Substance with the Father, and so herein closing with the *Semarians*. Their Faith they sent in a Supplicatory Letter to the Emperour, whose answer was, that he was for Peace, and should countenance and esteem such as were of that Principle and Opinion, for which *Themistius* the Philosopher, in the Oration intituled *Confus*, and made in his Commendation, extolled him to the Skies, because that in granting every Man his Liberty, he stopped the Mouths, as he said, of Parasites and Sycophants, which kind of Men (such as was *Aecius*) worship not the King of Heaven, but the Earthly Crown and Scepter, much like to *Euripus*, sometimes carried this way, and sometimes that.

25. But *Euzio* Bishop of *Antioch* (of his own Faction,) and other *Arians*, little observed those Rules, who remembering their old Trade, endeavoured to bring *Athanasius* into an evil opinion of the Emperour, laying to his charge heavy Crimes, which the Emperour little regarded, yet either sent for by him, or of his own accord, (both which are written) he came to Court and fully satisfied his intent. Though the Emperour was for Peace and Liberty amongst Christians, yet made he a distinction betwixt them and *Pagan*, commanding the Idol Groves and Temples to be flux up, whereas the *Ebisks* wandered abroad and hid themselves, and such as wore the *Pallium* or Philoophilous Habit laid it aside, and put on the usual and common Attire; The Bloody and detestable Sacrifices, wherein they had taken their fill, during the Reign of *Julian*, were also taken away. And yet though he was very cordial for Christianity, and abhorred the Religion of *Pagan*, yet did he favour *Maximus* and *Prienus* the Philoporphers, who had been of Council with *Julian*, and were the great Enemies of his Faith, for which, as also for his intention to adorn Julian's Sepulchre at *Tarsus*, some who pry into the Secrets of God Almighty, think him taken away so shortly after by sudden death. However those Historians that write of these times condole his eare, and it is their judgment, that as well the Ecclesiastical Affairs of the Church, as the Politick State of the Empire, would have much flourished, had it <sup>as</sup> pleased the great Disposer of all things, under his Government.

Joujass dics

*Valentinian*  
and *Valesius*  
succeed.

26. *Valentinian* and *Valens* who succeeded him, were his Fellow Contemtors, having both cast off the Military Girdle, and refused to Sacrifice to Idols. They prosecuted the Magicians, especially *Maximus* they handled roughly, who had not been only the cause of much mischief in general to Christianity, but had created trouble and danger to *Valentinian*. At their first beginning also they made a Law against Idolators, forbidding the Celebration of their Mysteries by night. But it makes seems their Zeal was too quick, the times would not bear it, such an alteration in mens minds had the courses of *Julian* effected. Therefore by the violent importunity of *Prætextatus* a Pro-Confil, and a vehement defender of *Paganism*, they rather dispensed with, than abrogated it, as *Zosimus* writes. For the Pagans might take it the worse, because *Valentinian* in the beginning of his Reign, had published an Edict, whereby he granted liberty of Conscience to all, in which respect he is much commended by *Ammianus*. But such learned Christians as professing the Sciences, had been inhibited by *Julian*, they resorted to their antient Liberty and Priviledge, by a Law enacted for that very purpose. Notwithstanding they were both Christians, there was great difference as to their Faith. *Valentinian* cleve to the Doctrine of the *Nicene Council*, and troubled none of the contrary Perversion. *Valens* being Baptized by *Eudoxius* the *Arch Bishop* of *Constantinople*, espoused not only the Opinions, but the Quarrels of that Party, raising a great Persecution against such as owned the Clause of *One Subsance*. *Julian* was waited on him, and were

*Palæo calls  
it Synedrion  
at Lampacus.*  
not forgotten  
Establishment of the Faith. He thinking them of the Party of *Acacius* and *Eudoxius*, gave them License to meet together at *Lampacus*, a Town situated on the *Hellepont* toward *Aisa*, where assembled, they established the Form of Faith long before published at *Antioch*, and confirmed at *Selenica*. They condemned *Acacius* and *Eudoxius*, who were not in capacity at this time either to hinder this censure, or to revenge themselves by reason of the Commotions and Wars raised by *Procopius* the Tyrant. It seems that however these *Semiarrians* spoke fair for the Son of God, yet they rather denied the Divinity of the Holy Ghost, which *Socrates* thought was a reason why so many of the *Macedonian* *Seft* in his days continued

Socrates thought was a reason why so many of the Athenians continued

## CHAP. IV. *The Constantinopolitan Roman Empire.* Valentinia Valens.

93

continued at *Lampasæc*. But their Decrees they send abroad to Bishops of their own Confession, and certain Legats to the Western Bishops, who in their Names subscribe to the *Nicene* Faith, and the Clause of *one Substance*. The Letter directed to *Liberius* Bishop of *Rome*, *Socrates* hath exemplified, as also his, in return to the Eastern Bishops, congratulating with them, that those who had formerly been drawn aside at *Ariminum*, and elsewhere, had now acknowledged the Truth, and made Reparation to the Honour of the Son of God. Thus was he imposed upon, by the cunning especially of *Eusebius* Bishop of *Sebastia*, one who had been often deposed, and very skillful in such Arts as were conducing to make advantage of times and Persons, which he also did of this Letter. It seems that *Liberius* also had not let slip the opportunity afforded him under the time of *Julian*, of openly declaring against the *Arians*, which had reconciled him to his Flock, and obliterated the Memory of what he had done Eight Years before.

28. In this same year which was the Second of their Reign, of Christ the 365<sup>th</sup>, they themselves being Confus, the Emperours made many Constitutions of Religious concernment. As one (a) which exempted Religious Virgins, Widows, and Pupils, from paying of Poll Money. Another (b) that Christians shoud not on the Lords-day be convened before the Officers of the Exchequer, in Prosecution (c) Th. 4. de cens. L. 1. 2. ex eccl. of what Constantine had formerly Decreed concerning the observation of this day. (d) 1. 2. ex eccl.

Several Con-  
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Religious con-  
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the Lords-day be convened before the Officers of the Exchequer, in Prosecution  
of what *Confantine* had formerly Decreed concerning the observation of this day.  
A third (c) against Magical Arts. Another whereby was forbidden the Con-  
(b) *C. L. 1. 10.  
d. ex. 2.*  
(c) *L. 8. 2.*

A third (e) against Magical Arts. Another whereby was forbidden the Condemnation of Christians to the Gladiators, which Custom formerly abolished, had been revived by Julian. By a Fifth they imposed the Authority and Jurisdiction of Bishops, formerly conferred on them by Constantine, and added to their Antient and Primitive Power. For when Persecutions ceased, and Christian Religion became established, the former power of the Bishops was lost.

ligion came once to be encouraged by the Prince, Bilbops were constrained to erect Tribunals, which were much frequented, because as Temporal Commodities so Suits did increase. The Judgment, though it was not just the former in regard of the Form, many things being determined by the opinion of the Church, *which did not always concur in the sentence*. Whenceas *Catholick* *Protestant*

yet was it as \* one observes, of the same sincerity. Whereupon Constantine seeing how profitable it was to determine Causes, and that by the Authority of Religion, which was most dear to the Professors thereof, captious Actions were discovered, which the Judges could not penetrate, made a Law that there should be no Appeal from the Sentence of Bishops, which should be executed by the \* Auctor. Hist. Conc. Tri. I. 4

lie no Appeal from the Sentences of Bishops, which should be executed by the Secular Judges : And if in a Cause depending before a Secular Tribunal in any State thereof, either of the Parties, through the other contradict, shall demand the Episcopal Judgment, the Cause shall be immediately remitted unto him. Here the Tribunal of the Bishop began to be a common Pleading place, having Execution by the Ministry of the Magistrate, and to gain the name of Episcopal Jurisdiction, Episcopal Audience, and such like. Now the Emperours *Valentinianus* L. C. de *Episc.* and *Valens*, did much increasre their Power, giving Bishops the care over all the *audient*. Prizes of vendible things, and Authority to over-rule the Sellers in their Sale. How their Power was either increased or diminished we shall see hereafter.

Now this their Power was at its greatest.

29. But perceiving what influence the Reputation of a Monasical Life had at this time into the Affairs of the State, they command such Persons to be sought for, and pulled out their lurking places, as had deferred Civil Offices, and betaken themselves into the Wilderness. And (what seems of greatest importance as to the State of Religion of this present time) though the necessities of Affairs

by Toleration granted to their Persecutors, and something altered in their Tempers from the patience of their Predecessors, would hardly hold off their Hands from executing their Indignation and Spleen against the *Pagan* Rites and Temples, and that within the Prefecture of *Rome*, holden at this time by *Symmachus*.

30. Hereupon grievous Complaints being made by *Pagans* to the Magistrates, they (it is very probable) appointed their Officials Apparitors or Serjeants, to pres Men to watch and guard the Temples, being very many, if not most of them both now, and long time after of that Religion, such as this *Symmachus* himself was. Now they, though they had Officers enough of their own (for Cities especially) or had the Power of presing sufficient numbers, yet our of Envy and Revenge, they would punish Christians by the Preservation of what they so desired to destroy, and forced them to this Employment, wherein their Eyes, Ears, Noses, and all their Sences could not but be contaminated, vexed, and provoked by their Sacrifices, Incense, Prayers, and other Rites, their Complaints making Melody to the *Pagans*, who thereby had opportunity to insult. How grievous to a Christian tho' abominable Rites were, *Valentinian* himself was very sensible, who having, when an Officer about the Person of *Julian*, waited on him to a Temple, was sprinkled by the Priest with their Holy Lustral Water, which he received with such Indignation, as he returned the affront with blows. Being sensible therefore of the Indignity hereby both intended and offered to Christian Religion, he forbade the thing by this severe Edict, at the Suit and Petition of *Liberius* Bishop of *Rome*, or some of that City where this intollerable Servitude was imposed. Therefore was this Constitution directed to *Symmachus* now Prefect there, as also that we have even now hinted against the Condemnation of Christians to the sport of Gladiators, which sport as yet could not be removed; but seeing the *Pagans* were so tenacious of it, he would not have them double their pleasure by such objects. But as all Christians were not free from Crimes, so did he not exempt them from all Punishments, but only such as were opprobrious to their Profession. They were therefore liable to that of the Bakers, a Body of Malefactors serving the City in that Employment inforced also by another Rescript of this same Emperor, to the said *Symmachus*, which seems with those other two to have made one entire Constitution, in which we have longer insinuted, to make out the State and Condition of the times.

*Felius* is  
Baptized.

31. *Valens* being to undertake the Expedition against *Procopius*, thought fit to be Baptized, and received that Sacrement from the hands of *Auxentius* the Arian Bishop of *Constantinople*, commanded to him by his Wife, to whom he swore to defend that Heretic to the utmost. Not long after he called a Synod at Singidunum, City of *Pannonia*, wherein it was accounted sufficient to assert the Sons Likeness to the Father. But the Legates sent into the West by the Council of *Lampacum*, maintained the Controversie against those *Arians*, finding no greater countenance than in *Ilyricum*, where a Council being assembled by the Authority of *Valentinian*, that Legates should be sent back to the *Oriental* states, both in the Emperors Name and theirs, to take notice of their former Message, to applaud their Faith and Courage to assert it, and promise them all constancy on their part, with all good Offices to be performed. This same Year died *Acacius* Surnamed *Lucius* Bishop of *Cæsarea* in *Pæstine*, the Anteficinus a Deacon of that Church to succeed him another of that Profession, not the same with him, who in the time of *Constantius*, as we said, was ordained Bishop of *Antioch*.

*Liberius* Bi-  
shop of *Rome*

32. The Year following, which was the Fourth of these Emperours, died *Liberius* Bishop of *Rome*, into whose See was *Damasus* elected, after it had been void six days. But he being of *Felix* his Party, though constituted Vicar by *Liberius*, great Dissentions arose, and the Difenting Party made choice of *Damasus* and *Ursinus* a Deacon of that Church to succeed *Liberius*. Such a Schism and Tumult hence arose, that both Parties armed with Power as well as Animosity, betook themselves at length to their Weapons, to the great Scandal of Christian Religion, and Insultation of the *Pagans*, of whom *Ammianus* observes, that in one day were taken up out of one place, no fewer than One hundred thirty and seven dead Bodies, and *Valentinius* Prefect of the City, not able to quiet them, was forced to withdraw into the Suburbs. But *Damasus* got the better of his Adverfary, and *Ursinus* was banished to *Naples*, where he ceased not to foment the

*Ser. I. 6. c. 5.  
Tert. I. 4. c. 11.*

*Ser. I. 4. c. 9.  
Vide Jacob.  
Cappadocum ad  
A. D. 366.*

*Vide que  
dixi ex Am-  
miano.*

the Schism, and promote his own Interest, against that of *Liberius*. This same year, the Emperours, by their Rescript dated *May the Fifth*, commanded all Goals to be delivered at *Eaffer* of all Malefactors, except Sacrilegious Perfons, Traytors *tit. 13. §. 1.* *Graecian.* Poysoners, Adulterers, such as committed Rape or Murder; and forbade any one to be removed from *Prifon* to the Theatre to be punisched.

33. About this time dyed *Donatus*, made Bishop of *Carthage* by the Faction of the *Donatists*, of whom he was the head, and main Actor, into whose place they chose one *Parmentiana*, as earnest a zealot of the same Sect. He prently brandisched his Quill against the Orthodox Party, and for that being challenged to a publick Disputation, refused to entertain such Commerce with the

Bishops, as *unclean Creatures*, whereas he esteemed himself and his Followers *Heres. Eccl. 4.*

*Donatists.* *Donatists*, as *only pure, undefiled*, and the *Children of God*. But *Optatus* Bishop of *Mil-* *nis* in *Nomidia*, grappled with him at his own Weapon, writing seven Books against him, wherein chashted his Folly to purpose, yet treated his Person as a Brother; against that uncharitable and Hæretical opinion of his, that the Catholick Church was only in *Africke*, and that within the Communion of the *Donatists*, *Ticonius* an *African* also wrote, whom *Parmentiana*, having in vain exhorted by a Letter to revoke his opinion, did Excommunicate, as St. *Augustine* testifies in his Writings also against *Parmentiana*. During those stirs in *Africke*, Italy was still disquieted by the Schisms in the *Roman Church*, though *Prætextatus* the Prefect of *Rome*, and an Heathen, used all meane possib- *Ammian. 14.* le to compound the differences, amongst which was banishment of some of the Party of *Ursinus*: The Emperour gave him order to prohibit all ofthat Faction, any ingreis into the City, thinking this would be sufficient, but they still continuing resolute, and chusing rather to meet together privately, and in Conventicles, than to communicate with those that fided with *Damascus*; he commanded they should not be suffered to come within Twenty Miles of Rome.

34. This was much about the same time that *Valentinian* the Emperour, having dispatched the War against the *Allemans*, came to *Milan*, where granting out a Rescript in behalf of *Auxentius* Bishop of that City, a notable *Arian*; the zeal of *Hilarius* Bishop of *Poitiers*, was much stirred up to undeeceive the Prince as to his apprehensions of him, and therefore came and accused him of Blasphemy, whereupon a time was appointed for them to be heard, by two certain Commissioners, assylied by some Bishops. *Auxentius* for worded it in this Assembly, by condemning the Person of *Arianus*, and colouring his profession, that he went away with the credit, and *Hilarius* was esteemed as an envious Person, a flanderer, and fower of discord, who dyed not long after, having given an account of the conference, in an Epistle directed to all Catholicks, that they might shun the Communion of the said *Auxentius*. *Hilarius* dyed at his own See at *Poitiers*, and became so famous for his writings, and adherings to the Orthodox Faith, that he hath obtained the Reputation of a Saint, having a Church in the upper part of the City consecrated to his memory, wherein they shew a Room appointed to the keeping of a certain Trunk of a Tree made hollow, they lay by his Bone or Choler, called the Cradle of St. *Hilarie*, into which they put Mad-men, and think that by virtue thereof they recover their Senses. Hereupon as upbraid one another with madnes, bid them to go to St. *Hilaries* Cradle, though they tell such like stories also at St. *Tubery* another Town of *France*, in the Province of *Narboone*. In the great Church also of *Poitiers*, dedicated to St. *Peter*, and founded by our *Henry* the Second, they howe part of that Apostles Beard, which they say was brought thither from *Rome* by St. *Hilaris*, at his return from a Council held there against the *Arians*.

35. The warning which *Hilarius* had given concerning *Auxentius*, seems to have had this effect, that some Councils were called, wherein he, and others of his Complices, were condemned, yet he kept his Bishoprick till he resigned his life and it together. Much about the same time that *Hilarius* dyed, *Eusebius* Bishop of *Cæsarea* in *Cappadocia* left this life, into whose place was brought *Basil* with much adoe, who foreseeing what would follow, had withdrawn himself out of the way, but was elected notwithstanding, by the procurement especially of *Gregory Naz-* *Bas. & Ep. 21.* *anzen*. His Brother *Gregory* was about the same time Ordained Bishop of *Nysa*, *Ep. 21.* a City of the same Country, who is gently blamed by *Nazianzen* for giving his mind to the study of Rhetorick, rather more than became a Christian Man. But they were scarcely warm in their Sees, when they forced to dislodge by *Valent.*

*Valens* ba-*Valens*, who though he had stood rather neuter, before his Baptism by the *Arian* Bishop, yet afterward remembering the vow he had made to promote that *Hæresie*, and continually encouraged by his Wife, which the *Arians* were so wife as to make their own, he first Patronized that *Sect*, and then fell upon persecution of the Orthodox. He published an Edict for the banishment of such as being formerly sent into Exile by *Constantius*, had returned upon the promotion of *Julian*; and forensim as many since that time had been ordained, care was taken that they should be condemned in Synods called for that purpose; by virtue of those tricks were driven into Exile, *Gregory* Bishop of *Nysa*, *Basil* his Brother, *Eusebius* Bishop of *Samosata*, *Pelagius* of *Laudicea* and others. About which time *Eudoxius* Bishop of *Constantinople*, the Confident and Ghosly Father of the Emperour, went to his own place, after he had held that See Eleven Years. In the third Consulship of *Valentinian* and *Valens* Emperours, the Seventh of their Reign, of the Rome 1123. A. D. 370.

36. Into his place the Orthodox party Elected *Eavgrinus*, a Man of their own opinion, who having been called out of Exile by *Jovian*, at that time remained in secret at *Constantinople*, to assist and confirm such as were of the Faith of *one substance*. But the *Arians* made choice of *Demophilus*, whereupon arose such Contests and Disorders, that *Valens* then lying at *Nicomedia*, fearing worse, sent great numbers of armed Men into the City, and drove *Eavgrinus* into banishment. The *Arians* grown insolent at this success, and as knowing whom they had to back them, heap all publick affronts and injuries upon their Adversaries, who thereupon betake themselves to the Emperour for redress, sending Eighty of the Priestly rank to *Nicomedia*, amongst whom *Urbanus*, *Theodorus* and *Menedemus* were most eminent. When they had opened their griets, though he concealed much of his displeasure, yet he was so indraged as to give order to *Modestus* an Officer to apprehend, and put them to death, which order he executed in so strange a manner, as *Socrates* thought he was obliged to leave a description of it to Posterity: *Modestus* fearing to Execute them publickly, made them believe they should be banished, and for that purpose got them into a Ship, and thereby to be conveyed into Foreign Countries; but gave in charge to the Seamen that as soon as they came upon the Main, they shold fire the Vessel and leave them; they obeyed their orders to the full, for after they were come into the *Aiacen Sea*, they conveyed themselves into a Boat, and set fire to the Ship, which was driven by a strong Eastern Gale into the Haven called *Dacidazus*, where, together with her Fraight, she burnt down to the Water. This cruelty, saith *Socrates*, was revenged from Heaven by a grievous Famine, which sorely afflicted *Phrygia*, whence the Inhabitants were forced to fly to *Constantinople*, and other Provinces for relief. Of which Famine St. *Hierome* also maketh mention at the Seventh year of the Emperour *Valens*.

37. Some Bishops yet escaped the rage of these tempestuous times, rather secured by that veneration which their sanctity struck into the Persecutors, than out of any merciful inclination: amongst which where *Paulinus* of *Antioch*, *Epiphanius* Bishop of *Salamina*, and *Basil*, who being tampered with no purpose to change his Religion, was condemned to banishment, when the Son of *Valens* the Emperour fell sick, upon which accident execution of the sentence was stopped, and was sent for to pray for the Health and recovery of the Child, of such force is Conscience to force an owe and acknowledgment, where Interest and passion are predominant, some say, he promised recovery of the Child, and refus'd the Emperour would turn to the Orthodox Faith, which he refusing, *Basil* left off Praying, and so the Child dyed; others write that the condition was of bringing up the Boy in the Catholick Religion, some make it of not Baptizing him by *Ariant*, others of their not praying for him; but however the Child miscarried. *Theodore* delivers it for a truth, that *Valens* taking Pen in hand to subscribe to the banishment of *Basil*, could not cut one Letter, but spoiling three Pens one after another, at last proceeding to attempt it, he was seized with a trembling in his hand, whereat astounded, he tore the Paper; yet proceeded he to persecute at *Cæsarea*, such as held the Doctrine of *one substance*, and removing to *Antioch*, drove *Meletius* into Exile, turned the Priests out of their Churches, and here, as well as in other places throughout the East, tormented them, and made them away by several sorts of deaths, especially by drowning in the Sea.

He persecutes others.

38. The Orthodox Christians in those times of Persecution not knowing well where with safety to meet together to serve God, repaired to the Church of St. Thomas the Apostle, at *Edessa* in *Mesopotamia*, in great numbers, which being understood by *Valens*, who in his journey to *Antioch*, went to see that stately Fabrick, he gave the Gouvernour a blow with his Fist, because he had not suffered those Conventicles, according to his former injunctions: He notwithstanding so publick an affront, gave notice to those Christians of the Emperours pleasure, as unwilling to put them all to death, but they nevertheless would not give over their meetings, which continued as full and frequent as formerly. Hereupon with a sufficient power of armed Men he marches down to execute his Orders upon such as he found in the Temple, and in his way meets a poor Woman, which having her young Son in her hand, hasted thither, and unwilling to be put out of her way, thrust her self into the midst of the ranks to march along with them; he began to ask her questions, to tax her folly, and expostulate with her, for her rash thrusting her self into mortal certain destruction, plainly tells him, she was going where the People of God were met, and was so far from being deterred with his threats, that she said he made what hate the could, least he should come to late, and fail of serving God by Martyrdom; he then demanded of her, wherefore she carried with her the little Child, to which she replied, that he might also meet with the same measure, and receive the like reward. Hereat as way laid, this Officer repairs to the Emperour, and telling the story, lays before him the resolution of the whole company, and the intamy to which he would exposé his Reign by such a Massacre. Hereupon he desists, having so far already proceeded in those Cruelties, that some Rivers blushed at the Bloody Massacre of Innocents, receiving a crimson tincture from their slain Bodies.

39. The Edict concerning the Banishment of Bishops, who had been Exiled formerly by *Constantius*, it may well be supposed fell as foul upon *Athanasius* as any. This Edict being back with threats of severe proceedings against such Officers as should fail to execute what was enjoyned, the Prefect of *Egypt* lets *Athanasius* know what he was to expect, and prepare for it accordingly. The *Alexandrians* aware of the storm, had relived to secure him from it, if possible, and send word back to the Gouvernour, that *Athanasius* was not comprized in the Edict; for though he was banished by *Constantius*, yet had *Constantius* restored him, and he had been driven into Exile by *Julian*, suffering rather more than any other Bishop by his direct command, from which he had also been restored by *Jovian*. When this would not satise, they plainly signified their resolutions to protect him by force, which so moved the Gouvernour, that fearing a revolt, he demurred, and promised all security to *Athanasius*, till he could further underlaid the Emperours pleasure; but the Bishop was too much veried in such busines, to be so lulled a sleep, for either discovering by his own foreight, what would follow, or receiving intelligence from some private Friend, he was aware of the Gouvernours coming, and removed himself thither, where he was not easily to be found, the Gouvernor coming in a dark and Tempestuous night, and finding the Bird flown, was much disturbed with the disappointment, and when all Men admired where he could lye so clost, they variously discoursed of the matter; his Enemies said, as formerly upon such occasions, that he was a Conjurer and dealt with the Devil, some of his Friends attributed it to Divine Revelation, and indifferent Persons could not but very much apprehend his Sagacity. But he lay hid, it's said, in his Fathers Monument for some Months, till *Eudoxius* being dead, *Valens* became more peaceably inclined towards the Orthodox Bishops.

40. The Eastern Church groaning thus under Persecution, could not but jolly expect some affiance and comfort from that of the West. The Orthodox Bishops having consulted together, Commissionate *Basil* to write to their Brethren, requiring their affiance, especially that of the *Italians* and *French*, *Ep. 8. &c.*

comfortable Letters written to those under Persecution. The Bishop of *Rome*, who by reason of his See, was first in order, and most concerned to stickle in their behalf, meddled little, or rather stifling those complaints, left by offending *Valens*, he should make him his Enemy, and cause him to Patronize the *Plea*, and pretence of *Oriscinus*, who having been banished into *Gall*, was now permitted to return into *Italy*, on condition that he came not within the *Sabubicarian Countries*; therefore might *Basilius*, as he did, write again and again, inso much that when some pressed for a fourth Message to be sent into the West, he diswaded it, bidding them rest contented, and leave off their intrigues, for he was proud, and no good was to be expected. *Basil* had a large share of trouble, not only in respect of the *Arian* Persecution, but through misunderstandings of the Orthodox Party, being accused of several Errors, by reason of the obscurity or strangeness of some expressions about the three subsistencies of the blessed *Trinity*, which mistakes he cleared sufficiently by several Writings, and after his death, his great Friend and admirer *Gregory Nazianzen* wiped off such aspersions as lay upon his memory, who was also of the Party in some other troubles which he underwent.

41. This *Gregory* was the Son of *Gregory* Bishop of *Nazianzen* in *Cappadocia*, whence he had the Surname of *Nazianzen*, being born \* after his Father was in Orders, and as it seems, after he was made Bishop of that place, which was about the Year 325. From which, to the time we now write, <sup>370</sup> anno nostra erae, intervened Forty five. He had a younger Brother called *Cæsarius*, and a Sister, also younger than himself, by Name *Gorgonia*, of whom, he seems a very accomplished Person, and was very well esteemed at Court : *Gregory*, as also his Brother, being well seen in Learning already, went in his Youth to *Athens*, at this time the most flourishing University of the East, where he contracted a familiarity with *Basil*, and had occasion of making such observations upon *Julian*, who studied there also at the same time, as enabled him to give him that Character we have formerly mentioned ; at *Athens* <sup>370</sup> anno nostra erae, he was detained some time, to read Oratory, but withdrawing himself thence, he was afterwards invited to Court by *Julian*, who had taken especial notice of him; but detecting his Apofacy and Principles, he refused the Attendance, and drew off his Brother from the same Employment : Retiring to a solitary life with *Basil*, he composed two Orations against *Julian*, and being ere this ordained Priest, was afterward called home by his Father, to assist him in his Episcopal Function, in which Employment he continued, till *Basil* drew him very unwilling into the Episcopal Rank. For *Cappadocia* being divided into *First* and *Second*, as *Basil* was Bishop of the former, his See being at *Cæsarea*, so *Ambimicus* was of the later, whose Seat was at *Tyana*, between them happened great Controversies, about the extent of their Jurisdiction, which caused *Basil* to erect some other Bishoprics within his Dioceses, and amongst the rest one at *Sashma*, over which with much ado was set *Gregory*. But this composed not the differences, so that he perceiving he should offend, both by the one and the other, *Ambimicus* being resolute and choleric, he withdrew himself again to a solitary life, but this displeasing his Father, he obeyed his commands, returning to his assistance as long as the old Man lived.

42. But we must return to *Athanasius*, and take our last farewell of him, who having now finished his long and troublesome course, was to receive <sup>Ser. 1.4.6.16.</sup> his Crown. *Valens* wearied with his own Persecutions, or rather understanding how the *Alexandrians* were affected towards their Bishop, for fear of Commotions suffered him to return in quiet to his See, and there spend his last days, which he knew could not be very many. This was two or three years which he spent not only in Affairs of his own Province, but of the Catholic Church also, assisting by his advice and Council his Fellow Bishops, and contending for the *Nicene* Faith, where there was occasion. His Maffer found him so doing after he had governed the Church of *Alexandria* Six and forty Years, and weathered out so many Storms of Persecution under *Constantine*, *Constans*, *Julian*, and *Valens*, that for Labours and Suffering

*Valens* suffers  
*Athanasius* to  
return to *Alexandria*.

*ep. 10.*

## Chap. IV. The Constantinopolitan Roman Empire.

Valentinian  
Valens  
Graec.

Suffering next after the Apostles, he seemeth to discern the first place, and living in the Memory of Christians as all Pofferity hath justly obtained the Surname of the Great. He was a Pillar, faith *Nazianzen*, holding forth the Mystery of Godliness against Spiritual Wickedness in high places, meek and gentle, seldom angry, for which cause he was not unacceptable to his very Enemies, of a courageous Spirit, especially in danger; not ambitious, yet of excellent Parts both for Learning and Prudence. His Personage was comely, his Countenance Angelical, Affable and Courteous, yet Grave. His <sup>Appellat.</sup> Speech was proper, concise and acute, his delivery pleasing. His Doctrine <sup>modestus & celer.</sup> came to be accepted of by the Churches, and his Confession of Faith Rule to theirs, even to this present day. Such was his Sagacity, that by Gods Blessing he miraculously escaped all such Plots, Devices, and Givins, as were laid for him, which made the *Arians* say he was a Conjuror, and forasmuch as in the Legend of St. George, we read that he was opposed by a Conjuror of this Name, we may conclude that they corrupted the true Story, changing George the Saint for George the Arian Usurper, as they dealt with all other sorts of Histories. The death of *Athanasius* fell into the Ninth Year of *Valentinian*; or *Rome* 1125. A.D. 372. *Fl. Modestus* and *Fl. Arintheus* being Consuls.

*Who dies.*

*Is succeeded  
by Licius  
as Ari.*

43. Into the See of *Alexandria* the Catholick Party elected *Peter*, an ancient Presbyter of that Church. But the *Arians* produce *Licius*, whom, formerly they had chosen to succeed *George*, and resolving now that they would not be defeated, they send, and give an account to *Valens*, both of *Athanasius* <sup>Vide Ser. 1.4.6.16.</sup> his death, and what had ensued, who fully complying with them, appoints *Eusebius* the Bishop of *Antioch*, being assisted by a great Officer (some name *Magnus* the Questor, others *Palladius* Prefect of the Province, and a *Pagan*) to see *Licius* possessed of the Chair. Accordingly they either Imprison or drive away *Peter*, who perceiving no good way to be done, <sup>Vide Ser. 1.4.6.16.</sup> to come say he escaped out of Prison) got himself to *Rome*, and by his Epistles gave account to the World, of the most horrid Outrages committed by the *Arians*, by Killing, Imprisoning, and Banishing the Orthodox, no Sex, Age, nor Condition being spared. Therefore the *Arians* being few in number, yet backed by the Emperours Authority (who by an Edict commanded all such as hold the Clause of *one Substance* to be expelled) got Possession of all the Churches of *Alexandria*. Then were Religious Housles in the Desert spoiled and beaten down to the Ground, those who inhabited them making no resistance, and being slaughtered by the Soldiers in so Savage a manner, as cannot well be expressed.

44. So sad a change was made in the East, from St. *Athanasius* to *Lucius*. But in the second year after happened so happy a one in the West, as made <sup>Vide Ser. 1.4.6.16.</sup> *Hieronimus* a great Compensation to the Church, for her loss of so excellent a Pastor. *Auxentius* the Arian Bishop of *Milan*, whom St. *Hillary* had in vain laboured to remove, was now taken away by death, and great endeavours were used by both Parties for the choice of such a Man to succeed him, as might serve their Designs and Interests. *Valentinian* observing his rule not to meddle with Church Matters, had called to him the Bishops, and given them free Power to chuse whom they should think fit; but such a Tumult happened in the Church, in the heat of Contention, the People having a share in the Election, that *Ambrose* Governor of that Province, then in Town, fearing some great Inconveniences would follow, came to appease it. Having admonished them calmly to go to work about so serious a busines, it came to pass that he himself was named to be Bishop, which he heard with much trouble, excused himself from the unfitness as well of his Person, as Abilities, being but a *Catechumen*, whereas it was flat contrary to the Cannon of the *Nicene* Council, for such to be ordained. When no excuse would serve his turn, the Multitude being violently inclined towards him, he withdrew himself; but the Matter being referred to the Emperour, he acknowledged a particular Providence in the case, and forasmuch as it was contrary to the Laws, for any in Publick Employments of the State, to be received into Orders, he most willingly & <sup>C. Th. de Epis.</sup> granted a Dispensation.

O 2

45. *Ambrose*

*St. Hillary  
Bishop of  
Milan dies.*

*Ser. 1.4.6.16.*

*Vide Ser.  
1.4.6.16.*

*Is succeeded by Ambrose.**Valentinian dies.*

45. *Ambrose* in the mean time having made his escape from those whom the People had set to watch him; but upon notice of the Emperors pleasure, was brought forth, and then apprehending it his duty to submit to so signal a Providence, was Baptized on the last day of *November*, and consecrated on the Seventh of *December* following, both which days fell upon the first *Feria*. Though this Election was against express Cannon, yet was there much joy amongst all of the Orthodox Party, and Congratulatory Letters written too and fro. And so highly were the Citizens of *Milaine* pleased with it, that as \* *Socrates* tells us, being formerly at *diford* amongst themselves, they thenceforth embraced Peace and Unity. *Valentinian* it is said acknowledged the goodness of God towards him, that he had such an Officer as was fit to be made a Bishop; but he lived not long to see the happy Fruit of this Election, dying the year following at *Bergatum*, as we have already described the manner of his death. His humour was not to interpose much in Matters of the Church, as to the Government thereof, saying, *It was not proper for him, being a Lay-Person*, and it is certain he did not meddle enough, suffering his Brother to act his pleasure against the Orthodox Party, of which yet he seemed to be a Member. But as he was unequally Yoked with his Brother in the Empire, so with an *Arian* Wife in his Bed, which unlucky Conjunction so overpowered him, as to intercept and hinder that influence which else he might have had into the Peace and Tranquillity of the Church. Though he meddled little himself with the Discipline, yet as Emperor he rejoined with his Brother in the enacting of several Constitutions, which being of an Ecclesiastical Nature, and so conducing to the knowledge of the State of such Affairs, we must add to those we have formerly mentioned.

46. The first of these sufficiently discovers how unwilling he was to meddle with Church Matters in the case of *Chromatius* a certain Bishop, who being condemned in a Synod of Seventy Bishops from them appealed to the Magistrate. For so doing by a Rescript in the Sixth Year of his Reign, he and *Epiph.* *C. Th. l. 20.* his Colleagues impose upon him a pecuniary Mult<sup>t</sup>, and take care for preventing the like in time to come. But as he was earnest for maintaining Ecclesiastical Jurisdiction, finding what ease it procured to his Government, so was he sensible of the forward Zeal of Christians, who according to the Nature of Mankind, which is ever prone to one of the Extremes, though they could never give enough to the Church, and that Women especially acted by that fervent Devotion which is commonly seen in first Reformation to *Epiph.* *C. Th. l. 20. de Cler.* overran deferences, lay open to the covetous designs of certain Church-men. For prevention hereof, in the Seventh year of his Reign, *Valentinian* and his Colleagues make the first Law of *Mortmain*, directed to *Damascus* Bishop of *Rome*, whereby Ecclesiastical Persons, Clerks, or Monks, are inhibited to receive any Inheritances, Legacies, or other Gifts from Women. Both *Hierome* and *Ambrose* take especial notice of the Caute, rather than the Edict it self, falling very foul upon the great and forid Avarice of many Priests and Monks of that time, who accounting Gain to be Godliness, devoured Widows Houtes, and made a prey of silly Women laden with diverse Lusts. But this Law was afterward repealed, and others elsewhere of the same and larger nature, enacted according to comportment of times, and the inclination of such as were possessed of Supreme Power.

47. This same year by another Rescript, they take care for the Reformation and Improvement of the Schools at *Rome*, wherein they forbid any Youth to stay longer than the Twentieth year of their Age, out of a Sense of the vitiousness of that City it seems, although the placing of Universities in Capital Towns, contributes much to the breeding of Youth, by acquainting it more with the World and Men, and prevents that Rusticity, to which Solitary and Monastical places are more subject. But the Year following several Constitutions were made, which shews the Temper of *Valentinian* very indulgent to *Pagans*, and indeed would make us jealous, that his suffering the Orthodox to be Persecuted, and his not meddling with *Matters of the Church*, proceeded from a great indifference as to all Religion,

*C. Th. de studiis litter. Rom. l. 1**C. Th. l. 1. de*

gion, and unwilling to trouble himself with things of that nature. For whereas Christians could not be Stage-players, but upon their Baptism changed that course of Life, he signified his Pleasure to be, that those *Scenici* being publick Slaves, destinated to the common Theatre, should not be Baptized before the point of Death. By another he conferred upon Priests of the *Gentiles*, the Honour that was wont to be given to *Excomites*. But what was of most Consequence, by another Constitution they permit to *Pagans* the use of the *Auruspicio*, provided it were executed without Magick, and give therewith liberty to every Man to profess what Religion he pleased. These things vehemently *C. Th. l. 9. de matel. iiii. 16.* inculcate a suspicion of his lukewarmnes, or (which is fully as probable) declare to us the Constitution of the times, to have been such as informed him to slacken the Reins of his Government, *Paganism* being yet so common and prevalent as to make such a Party for strength and Interest, as the Scepter was not in any fair Capacity to crush it.

48. For this reason in Charity we may believe, he suffered the Altar of *Victory* still to remain in the *Capitol*, and thereto the *Pagan* Senators to pay *Valentinian*. *Jan.* their Devotions, for we cannot well imagine he could be ignorant of such a practice: And permitted the *Ethnicks* so far to abuse his Indulgence, as not only to use the old, but erect new Altars for fresh Sacrifices, as it appears they did by several Inscriptions. The Year following being the Ninth of his Reign, he makes a sharp Law against the *Manichees*, prohibiting their Meetings, firing their Teachers, and confiscating the Houtes where they held their Conventicles; whilst his Brother *Valens* employs himself in furnishing Libraries at *Constantinople*. In that following, by another Law he restrains the Practice of Rebaptizing, used so much by the *Donatists* in *Africk*. And although leave was given to *Pagans* to sin against the Law of Faith, yet not against that of Nature; if as Christians the Emperors would not restrain them, yet as Princes and as Men. Therefore whereas they assumed the Ancient Barbarous Power of Life and Death over their Children, thinking *C. Th. l. 3. de heret.* it a small matter to kill their Infants by a Constitution in the Eleventh of *Valentinian*, that unnatural Custon is taken away. As for that Law mentioned by *Socrates*, whereby out of love to *Justina*, he should give liberty to all Persons to Marry two lawful Wives, it may justly be suspected of falsehood. For by Heathen Writers he is said to have been very Chast, that *Justina* which *Socrates* would have a Virgin, had been Wife, as appears from *Zozimus*, to *Magnentius* the Tyrant, and Married to *Valentinian* after the Death of *Severa*. It was a thing so contrary to Christianity, that Heathens themselves disapproved it. Neither do the Historians of those times make mention of such a Passage. Only *Socrates* who lived long after, and such as received it on trust from him. For *Valentinian* it may be said that he was a Christian Emperor, and had been a Confessor before he reached that Dignity. On the other side it may be believed, that through his connivance at his Brothers Actions, the *Pagans* had far better quarter during his Reign, than had the Orthodox Christians themselves.

49. At the same time as *Valentinian* died, his Brother *Valens* then at *Antioch*, with greater violence Persecuted the Orthodox Party, till *Themistius* the Philosopher took off the edge of his hat, by shewing him that there were greater and many more Dissentions amongst *Pagans*, in reference to Religion, than amongst Christians about Matters of Faith. Yet did he but divert the Storm upon the Monks of this time, upon whom he looked as Fugitives from the Commonwealth, and such as cast off those Obligations which nature and their Country had laid upon them, to betake themselves to a course of idleness. Having formerly laid such Burthens upon them again, as *Constantine* *C. Th. de Decur.* and *Constantius* had taken from off their shoulders; by another Rescript he now *Valens* *severa* *towards Monks* commands them to be pulled by the Ears out of their Monasteries, and lifted *Ov. l. 7. c. 3.* in the Army, or upon refusal to be knocked in the Head, *Hieron. in* whereupon great *Cron.* Outrages were committed upon this sort of People about this time, and they received Letters full of comfort from several eminent Ecclesiasticks of this Age, who were generally affected to the Monastical Life. At the same time *Gratian* *titan*

tian in the West ran a contrary course, who succeeding to his Fathers Principles, as to Religion, yet, out of a fence it seemeth of his remissness in point of Discipline, and too great Indulgence towards the *Arians*, the Year after his death, forbids their Assemblies under the notion of Heretical Conventicles, and confiscates the places of their Meetings. The same Year also the Three Emperors, *Gratian*, *Valentinian*, and *Valens*, joyn in a Constitution for the regulating of Ecclesiastical Causes, ordaining that the lesser sorts of Faults should be heard and determined in Diocesan Synods, but greater Crimes by higher Powers. In the mean while *Paganism* rather recovered strength than otherwise, the *Gentiles* erecting many Monuments of their Superstition, as to the *Mother of the Gods*, the *Great Gods*, (*Dii Magni*) and at this (the Daughter of *Gnaeus*, which gave name to the Country of *Attica*) the Emperors conniving at this Practice, as not able to resist that Impiety, which had been fostered to such a degree of vivacity by *Julian*, as was to be dulled and abated by time, before the Scepter could give it its fatal stroak.

50. But *Valens*, being at length taught some Moderation by Afflictions, having received a great overthrow from his Enemies, which was seconded with dreadfull Pestilence and Famine, began to be more favourable to the Orthodox Bishops, recalling them out of Banishment, though he did not restore them to their Secs. Yet they at *Alexandria* took heart, and being encouraged by the Letters which *Peter* their Bishop brought from *Damasus* Bishop of *Rome*, they expelled *Lucius* from the Bishoprick, who got him in all hast to *Constantinople*, and confirmed *Peter* in his Seat, wherein he sat but a short time, for he died not long after, and left his Brother *Timothy* to succeed him. This same Year the Emperors, by a Constitution, exempt all Clerks from Personal Employments. And *Gratian* by another Rescript, restrains the *Donatists* in *Africk* from their common practice of Rebaptizing, as also the Assemblies of the *Manichees*, amongst whom was *Augustine* a young Man of the Age of Three and twenty, of which number the odd Three he had spent as an Auditor and Novice in their Discipline. He was born, as he himself writes, at *Tagaste* a Town of *Nomidia*, in the Nineteenth year of *Constantius*, and the Consulship of *Arbectio* and *Lolianus*, on the Thirteenth of November. His Mother *Monica* being left a Widow about the Seventeenth year of his Age, a most Religious Matron, was much afflicted for him, seeing him run such a course of Heresie and loofenes. And not only by his impudent Prayers and Tears laboured for his Conversion; but dealt with such as she thought most able to convince him of his Folly, to reaon him out of the *Manichean* Errors, and urged thereunto a certain Orthodox Bishop, especially, who thinking it not seafonable as yet to encounter him whilst young, hot, and newly entred into that course, he abounded so much in his own fence, she still followed him, weeping and bewailing her Sons condition. With which when the good Man was wearied, and could not put her off, he bad her, *Go her ways, for it could not be, that a Son of thosse Tears could perish*; as we shall see it came to pass.

Bish. of *Cæsarea*  
dies.

51. But such is the condition of this present life, that as one comes upon the Stage of the World to act his part, another pasheth off, <sup>to Kœpius & Bætis</sup> another his duty, which was the lot of *Basil*, the great Bishop of *Cæsarea* in *Cappadocia*, who dyed on the first day of *January*, and of the following Year: A Man of such esteem in his life time, that what ever he did was accounted a sufficient and warrantable Pattern, and even such passages as in another would have been accounted defects, as proceeding from him, were taken for no other than perfections; when dead, so precious was the memory of him, that through the great crowd at his Funeral, whilst Multitudes flockt to pay him their last respects, many were preffed to death. His Abstinence and Austerity of life, were such, that he only <sup>Næ.</sup> fed upon Bread and Salt, and dranke nothing but pure Water; contented himself with one Coat and Gown, and made the ground his Bed; he was of tall and upright Stature, dry and lean in his Body, blackish wannah Complexion, had a large Nose, a round Forehead, wrinkles in his Face, <sup>Baron. ex  
Anonymous codic.  
long conversation.</sup>

## CHAP. IV. The Constantinopolitan Roman Empire. *Gratian, Valentinian II.*

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long Vizaged, had hollow Temples, wore a great Beard, was somthing gray, and looked thoughtfully; he is said to have præferred Rules of living to Monks, Clerks, and Lay-Perfons: Yet this *Aflecta* ascribed to him, are not to be found amongst the rest of his Works, in the Catalogue of *Nazianzen*. And *Eusebius* who Instrured the Monatical life in *Armenia*, hath been by some esteemed the Author of them; the Rule also going under his Name, is justly suspected, forasmuch as there is no mention of it in c. 13. <sup>Secundum l. 3.</sup> Nazianzen; and there is another said also to be his, which contains only Thirty five Chapters. In the midst of his Book concerning the Holy Ghost, *Erasmus* thinks some things inserted which are no wife like his. His Epistle to *Cæsarea Parvita* is also suspecte. And the Book written of his life, under the Name of *Amphilochius* is by all Parties accounted spurious, <sup>Vide Juill. Duplicit. centrum Hardare. 1. §. 33. ad. d. D. 57. 2.</sup> as being full of Fables and things repugnant to other good Histories, and therefore unworthy of credit in the opinion of *Baronius* himself.

52. A Month after the death of *Basil*, dyed also *Ephraem* the Deacon at <sup>Valens burnt Edessa.</sup> the first day of *February*, a Man of extraordinary Sanctity, whose Virtues are much set forth by *Gregory Nyssen*, in an Anniversary Oration. And this year was the last also of *Valens* the Emperour, whom as we may say, the Goths burning a live after a defeat in Battel, thereby revenged upon his Body the injury he had done to their Souls, by seducing them from the Orthodox Faith to the *Arian* Heresie. His death brought a new life and resuscitation of the ancient Heat and Vigor into the Eastern Churches: which *Gratian* by a reasonable Law for Restitution of all banished Perfons to their proper Places, so cherisched, that the Catholick Doctrine began speedily to flourish again. Yet so powerful was the *Arian* Faction, that he thought it unreasonable to apply any sudden remedy to that Sore, and therefore he gave liberty of conscience to all excepting the *Euxomites*, *Photinians* and *Manichees*, the groser sort of Heretics. But that the Catholicks might not be overpowered by Faction or Interest, and receive the full benefit he intended them, *Theodore* tells us, he sent into the East one *Sapores*, a Man of great note, who published an Edict at *Antioch*, and turned the *Arians* out of those Churches into which they had intruded. The Orthodox Bishops incouraged by his presence, and the favour of *Gratian*, met together at *Antioch*, where consulting how they might best improve the opportunity God had given them for the resuscitation of the true Faith, and prosperity of the Churches, they first composed differences betwixt *Meletius* and *Paulinus*, both Bishops of that Church, ordaining that the Survivor should be immediately feized of the Bishoprick upon the others decease, without any farther Election, to which award they bound by oath Six of the Principal Presbyters of the Church, who seemed most fit to stand as Competitors at the next Vacancy of the See.

Some Heresies revived.

53. Hereby was removed much matter of Scandal, for the case of those two Perfons had occasioned great Tumults and Seditions. The Friends of *Meletius*, as *Socrates* writes, would have joyned them together in the Episcopall Function; but *Paulinus* objected it was against the Canons, for any Ordained *Arian* Bishop to execute that Office, and when he would not consent, the People endeavoured to effect it by force, making preparations for his Installment in a certain Church within the Suburbs. This being done, all the City was in an uproar, and great dissensions continued amongst the People, till this means of reconciliation was found out, wherewith the Multitude was fully quieted, only the Favours of *Lucifer*, who had Ordained *Paulinus*, were offended with this Manner of dealing, and took hence occasion (to make (as *Socrates* or rather) to continue Schism, pretending that *Meletius* being Ordained by *Arians*, could not possibly be admitted to the Government of that See. But the Bishops having thus removed this notorious Eye-sore, appointed certain eminent Bishops to visit other Churches of the East, and to *Constantinople* was *Gregory Nazianzen* sent, which of all others stood most need of an able Physician. Yet, as it happeneth

happenneth to thofe, who have to do with ſuch diſtempered Perfons, as account their Difeafes health; his kindneſs was returned with opprobrious Language: And as *Licurgus* of old, when he acted the Phyſician of the State, they caſt ſtones at him, all which Indignities he bore with great pity and patience, continuing three years in thiſ employment, wherein he made *carm. de vita*  
*Carmina de vita*  
thoſe five famous Orations, concerning *Theology*, which defervedly pro cured *for* him the Syname of the Divine.

A discourse  
about Hypo-  
phæſis.

54. At thiſ time there was much ado made about the word *Hypoſefis*, which ſome underſtanding in the fame ſence as *Subſtance*, condemned ſuch as afferted three Hypoſtales in the Bleſſed Trinity, as thoſe that hold three Gods; and on the contrary thoſe, who took the word as it is ued for *Subſtance* or *Personality*, it condemned ſuch as rejected it, as guilty of the Hæreſie of *Sabellius*. Of thiſ fort it, feems was *Meletius*, who impoured *Hieroſe* to confes the *Hypoſefis*, but he refused to comply with him therein, and conſulted *Damafus* Biſhop of *Rome* by Letters. Thiſ Perfon whom the Church in all Ages ſince his time hath, and that defervedly to much eſteem ed, was born at *Stridon*, a Town of *Dalmatia*, where his Parents lived in good rank. In hiſ Youth he travelled to *Rome* with *Bonofus* hiſ Foster Brother, a young Man of a very great Fortune, where they became Auditioſ to *Donatus*, and performed their exerciſes in declaiming, and otherwife, according to the Cūtom. Here when he arrived at ripenes of Age, he was Baptized, and then leaving that course of life, which formerly had been none of the ſtrictest, he betook himſelf to great ſeverities and laboriouſneſs in Study: Afterwards he travelled *Gall*, *Pontus*, *Bitynia*, *Galatia*, *Cappadocia*, *Cilicia*, *Syria*, and *Thrace*, to improve himſelf by the Converſation of learned and Pious Men, and being much taken with the Lives and Rules of ſuch as profeffed the monaſtical life in *Syria*, he was ſo allured by their example, that he choſe the Deſert of *Chalcis*, a Province lying betwixt the *Syrians* and *Saracens* for hiſ abode. Here beſides the conſtant practice of Scleragogy, he followed hiſ book with great diligence, having got together in thiſ place a good Library, through the affiſtance of *Eugraſius*, one of hiſ Affiliates, a very rich and noble Priſt, afterwards Biſhop of *Antioch*. But that which muſt Crucify the contentment he received from thiſ course of life, was the Jealouſie and ſuſpicioſne, which he being a West-Country Man, incurred with the Eastern Monks, and the contention which followed about the word *Hypoſefis*.

55. Having been formerly, whiſt at *Rome*, acquainted with *Damafus* the Biſhop (with whom he continued as *Amanuſciſor* for ſome time, till he was wearied with the viſtuousneſſe of the place) he conſulted him by Letters, and at length tired with the importunitieſ of *Meletius* and hiſ Party, to againſt whom, he ſeemed to patronize *Paulinus*, he returned unto him to *Rome*, after he had ſpent ſix or ſeven Years in that solitary course of life. Some lay he firſt went to hear *Gregory Nazianzen* at *Confantiople*, where he ſpent three Years, and ſaw *Jeruſalem* before hiſ return to *Rome*. *Nazianzen* at the fame time was viſited by another Perfon of great Fame, one *Maximus* of *Alexandria*, a Christian made of a Cynick Philoſopher, who boasted himſelf born of Martyrs, and had got repute for being banished for hiſ Faith, into the Deſert of *Oasis*; coming loaded with Fame to *Confantiople*, he was kindly received by *Gregory*, who honoured him with an Oration, made in hiſ Commendation, of which afterward he changed the Title as written in praife of *Hero* hiſ Companion; but in thiſ time hiſ deſign was diſcovered, which was to creep into the See of *Confantiople*, for which he had the incouragement of *Peter* the *Alexandrian* Patriarch; although he had formerly pretended to favour the cauſe of *Gregory*, who was very much deſired by the People. Seven Biſhops by him ſet on, when *Gregory* lay ſick in the Suburbs, uſing the help of ſome *Alexandrian*

Vide Baro-  
nium ad Ann.  
D. 378-379.

Vide Neu-  
Contra Maxi-  
mum &c in  
carm. de vita  
Edit. morell.

## CHAP. V. The Confantiopolitan Roman Empire.

Gratian  
Valentinian II.  
Theodosius.

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andrian Marriners, whom they had hired for their purpoſe, privily in the Night endeavoured to thrust him into the Episcopal See; but the Alarm being given, they were beaten out of the Church by the Muſtitude; yet nothing heretofore diſmayed, afterward they cut off hiſ Hair, which he wore now after the Cynick fashion, (for neither he, nor *Hero*, though they were Christians abandoned their former Habit, and Deportment, as *Nazianzen* reports of them) and Ordained him Biſhop, in the house of a Player; which practice being abhorred by all, as well *Arians*, as others, he was driven out of the City: Betaking himſelf to *Theodosius*, from whom he received no incouragement, and being rejected alſo by *Peter* of *Alexandria*, he thereupon fell into diſcontent, and the Hæreſie of *Apollinaris*.

56. This fame Year which was the Fifteenth of *Gratian*, and the Fourth of *Valentinian* the Second, was very auspicioſ to the Church, in the pro motion of *Theodosius* to the Empire, who mended much what had been marred by *Valens*. *Socrates* writes, that falling into very dangerous Difficultie at *Theſſalonica* (in the Second year) he was very deſirous of Baſtism, for of old he was trained up in Chiſian Religion, and addiſed himſelf wholly to the Faith of one *Sabellius*. Having ſent for *Acholius* the Biſhop of the place, he demanded of him, of what Faith he was, to which *Acholius* anſwered, that the opinion of *Arius* prevailed 'not throughout Ilyrium, neither was the new-found invention of hiſ peſtilent Brain planted in the Churches of that Country, but that all Christians throughout thoſe Coaſts retained that ancient Faith, which had been delivered by the Apoſtles, and continued by the Council of *Nice*; which the Emperor hearing, willingly received that Sacrament at hiſ hands: A few days after being somewhat recovered, he went towards *Confantiople*, the Twenty fourth of November, in hiſ first Conſulſhip, and the Fifth of *Gratian*, where in the following Month he reſtored to the Catholicks thoſe Churches which for forty years had been unjuſtly detaineſ by the *Arians*, who in vair fretted at ſo great both diſgrace and los, especially of the great Church, which by force they were ready to maintain, till overpoerded by *St. Peter* the Biſhop of that See, and *Peter* of *Alexandria* (both whom he knew as their Praeſectors for the moſt part to have been Orthodox in their opinions) owned and imbraced. At the fame time and place, by another Reſcript, he diſcouenoured all Violators, and breakers of Divine Law. And forbids by another, any Criminal Inquisitions to be made in Lent, de quaſt. C. Th. I. 2. da. Et. 1. 7. c. 5. C. Th. I. 25. de Epis. Et. 1. et. 2. C. Th. I. 4. This same year alſo the Emperours reinforcing the former Christian C. Th. I. 15. deſtitutiſ. §. 4. Cuſtom, forbid ſuch as were baptiſzed, to be drawn back to the Service of the Stage.

57. The following year was fully as propitious to the Orthodox, where in the Emperours prosecuting their Patronage already undertaken by another Law, commanded, that in all places their Churches be reſtored to them, prohibiting the *Arians*, *Photinians*, *Eunomians*, with other Hæreſies, to hold any Assemblies within the Towns. But *Theodosius*, who was the prime Author and procurer of thoſe Laws, that he might not ſeem to carry on all things by force, and the terror of Imperial Authority, knowing how the *Arians* were addiſed to Councils, and ſufficiently understanding the ierit and univerſality the Catholick Faith at thiſ time obtained throughout the World, and not doubtiſg of the good effects of a Council, which ſhould be indiſterent and free, and not clogged with the late force, and partiality of the *Arian*, he refloved to ſubdue them by their own Weapons. The Hæreſie of the *Macedonians* who denied the Divinity of

p of

of the *Holy Ghost*, he especially intended to eradicate by this Council, having never had any such effectual proper Remedy as yet applied, persuading himself that they were not of such obstinate and refractory principles as the *Arians*. And whereas the promotion of *Gregory Nazianzen* was much abominated by some sorts of Persons, upon the account of *Maximus*, *Demophilus*, and for other private respects, he resolved by this Council, which he summoned to <sup>\*Repugnans</sup> <sup>to Damasus ad DS. 53. num. 2</sup> *Constantinople*, to provide for the filling of that See. Accordingly he summoned the Bishops to Meet, though <sup>†</sup>*Damasus* Bishop of *Rome* was against the holding of this Council.

Summons a general Council to Constantinople.

## C H A P. V.

*From the Second Oecumenical Council summoned by Theodosius the First to Constantinople, to the Third called by Theodosius the Second to the City of Ephesus.*

*The space of Fifty Years.*

1. **T**HE Second Oecumenical Council, summoned by *Theodosius* the Emperor to the City of *Constantinople*, met together in the Month of <sup>Sac. 1.5. c. 8. lat.</sup> *May*, the Fifteenth year of *Gratian*, the Sixth of *Valentinian the Second*, the Third of *Theodosius*, Emperors, of old *Rome* the 1134. of *New Rome* the One and Fiftieth, the Seven and fiftieth after the Assembling of the *Nicene Synod*, the First of the Two hundred and ninetieth *Olympiad*, the Ninth *Indiction*, the Four hundred and nineteenth of the *Ara Hispanica*, A.D. 381. *Fl. Singrius* and *Fl. Annius Eucherius* being *Confuls*.

2. Of those which embraced the *Nicene Creed*, here met *Timothy* Bishop of *Alexandria*, who had succeeded *Peter* his Brother, after he had possessed that <sup>Sac. 1.5. c. 8. lat.</sup> Chair Eight years, (however *Socrates* saith, he continued but a short time,) *Cyril* Bishop of *Jerusalem*, who now after his Recantation added himself to the Faith of *One Substance*; *Melletius* who had been called hither a while before to the Entallment of *Gregory Nazianzen*, *Acholius* Bishop of *Thebes*, *Ionica*, *Gregory Nyssen*, with others, to the number of One hundred and fifty Bishops. Of the *Macedonian Sect* also assembled to the number of Six and thirty, whereof the greater part from the *Hellepon*, and those of most note were *Eusebius* Bishop of *Cyzicus*, and *Maxianus* of *Lampsacus*. It being a very necessary Ingredient to the Legality and Authority of a General Council to have it free, we cannot imagine that *Theodosius* shut the Doors against the *Arians*, such as had been fairly possessed of their Bishopricks, or that he summoned this Council of such Bishops only as were of his Faith, which *Socrates* seemeth to affirm. But a good riddance had been made of the *Arians* out of the Churches, by those Laws enacted for Restitution of the Catholicks to their proper Sees, and the Custom of Titular and Supernumerary Bishops, (who cannot challenge such Interest in Church Matters) their thriling into Synods to give voices nor yet being received; their Party was inconsiderable, (if they adventured to be present, who were only vaiant when backed with Authority,) and therefore no notice is taken of it.

3. In this Council, at the beginning whereof *Gregory Nazianzen* presided, were framed Seven Canons, "The First of which confirms the Faith of the Three hundred and eighteen Fathers, who assembled at *Nice* in *Bithynia*, to anathematize all Heretie, especially of the *Eunomians*, *Arians*, *Macedonians*, *Photinians*, and *Apollinarians*. The Second prohibits Bishops to meddle with Matters which lie out of their Dioceses, and thereby confound Churches, which formerly had been regulated and bounded. Accordingly they ordain that the Bishops of *Alexandria* govern only the Churches in <sup>p. 2. Epiph.</sup> *Egypt*. The Oriental Bishops those of the East alone, referring the Honour of Primacy to the Church of *Antioch*, according to the Rules of the *first Nicene Synod*. And the Bishops of the Diocess of *Aisa* they charge to concern themselves only therein, as also those of *Pontus* and *Thrace* in the Diocesses thereto belonging. The Third prohibits Bishops, without Invitation, <sup>put utrumque in</sup> <sup>Carana mar-</sup> <sup>to</sup> <sup>ut quae</sup> <sup>ut</sup> <sup>ut</sup>

## C H A P.

Arians as well as others called to this General Council

Seven Canons now made

" to move out of their Dioeceses either for Ordination, or any other dif-  
" position of Ecclesiastical busines, in obseruance of the Rule concerning every  
" Dioeces before recited; for it is manifest that in every Province the Provin-  
" cial Synod ought to order and govern all things according to what was de-  
" signed in that of *Nice*. The Fourth Decrees that the Churches of God which  
" are settled in Barbarous Nations be ordered and governed according to the  
" Custom of the Fathers. The Fifth declares the Bishop of the City of *Con-*  
" *stantinople* ought to have the Honour of Primacy next after the *Roman Bi-*  
" *shop*, and thereof renders this reason, because it is *New Rome*, even the  
" same which procured to the other the Primacy of Order, *viz.* because he was  
" Bishop of the Old, or *Mother Rome*. The Sixth determines concerning *Maxi-*  
" *mus the Cynick*, and his inordinate Ordination made at *Constantinople*, that  
" he neither be taken for a Bishop, neither such for Clerks as been ordained  
" by him in any degree, all things appearing null which had been done by  
" him. The Seventh Canon contains a Confession of Faith agreeable to  
" that of the *Nicene Council*, which having not spoken fully concerning  
" the Divinity of the Holy Ghost, the Fathers now add, *And in the Holy*  
" *Ghost, the Lord and Giver of Life, proceeding from the Father, together*  
" *with the Father, and the Son, to be worshipped and glorified, who spake by the*  
" *Prophets*.

Several Heresies condemned.

4. Not only were the Heresies against the Divinity of the Son and Holy Ghost condemned, but such as had been the Authors of them, wherein the *Semiarrians*, though they had been summoned by the Emperour, refused to joyn, who together with the Bishops of his opinion, used all means possible to perwade *Eleutherius* and the rest of the *Macedonians* to reconcile themselves to the Catholick Church. They put them in mind of the Message which *Eusebius* and others in their names carried to *Liberius* Bishop of *Rome*, and the rest of the Western Prelates, that not long before they had communicated without exception in all Churches with such as professed the Faith of *One Substance*, and they preferr'd them with what they had formerly owned and decreed, protesting that this their aversion was neither Godly, nor Christian, seeing they had formerly ratified the self same opinion and Faith with them. But neither admonition nor reprehension would prevail, they saying flatly, *That rather than they would subscribe to the Faith of One Substance, they would joyn with the Arians*, and having made this answser, they left *Constantinople*, and sent Letters abroad into all Churches, that they should not in any wise consent to the Faith of the *Nicene Council*.

5. Though the busines of the Council was finished, yet certain accidents happened, which held the Fathers still together. It happened that *Meletius* Bishop of *Antioch* died, whom *Gregory Nyssen* commanded in a Funeral Oration. Now according to former agreement, *Paulinus* was to stand professed of the See as the Survivor; but certain factious Persons named *Flavianus* a Priest of *Antioch* to succeed him, which was received, and inforced by the younger sort of Bishops, hot, and accomodating themselves to the times, and the course of Preferment, who urged that it was not to be endured, that a Person ordained by a Western Prelate (such *Lucifer* was) should be Bishop of *Antioch*, and strenuously affesting the worth of the Eastern Church before that of the West, in that Christ himself had honoured the East with his Nativity. *Gregory Nazianzen* endeavoured to compose the Tumults hereupon raised, by propounding that *Paulinus* might be suffered to enjoy the Chair for that little time he was to live, and then the Orientals might maintain their right in the Election of his Successor. But hereby he incensed those of the contrary Faction against himself, as favouring the Occidental Bishops in the Cause of *Paulinus*. Whereupon he began to settle in that Resolution he had e're this taken up, of quitting the See of *Constantinople*, and in much displeasure departed from the Synod. He being withdrawn, they chose *Flavianus* Successor to *Meletius*, by which means the former Difensions and Tumults were continued, the Church of *Antioch* being again divided, though one and the same People was subject to two Bishops, who both of them seem'd to hold in *Solidum*.

6. This

*Meletius* Bishop  
of *Antioch*.

A difference  
about his Suc-  
cessor.

*Item ibid. c. 9.*  
*Non. curm. de*  
*utris fau.*

6. This displeased *Timothy* Bishop of *Alexandria* also, who, whilst those things were in hand, came to *Constantinople* with some of his Suffragans, and certain Bishops of *Macedonia*. He declaimed also against the Confirmation of *Gregory* Bishop of *Constantinople* in the See of *Constantinople*, as done by *Meletius of Antioch*, whereas he chal-  
lenged that right, as belonging to the *Chair of Alexandria*, which had prece-  
dence next that of *Rome* before the meeting of this Council. Herewith *Gregory* was so nettled, that now he perfected his Resolution, and making several Orations to the Fathers, abdicated himself from that See, and having hereby obtained leave of *Theodosius* the Emperour, departed into his own Country with such disdain and stomach, that he took up another Resolution never to come more into such Assemblies, and though he was the year following urged

A Synod at *Constantinople* with much impetuosity to return to *Constantinople*, where these same Bishops *Ep. ad Prisc.* were again assembled, he flatly refused, as having never seen, as he said, any good to come by Synods. After the departure of him, and such as were addi-  
cted to him, at the procurement of *Diodorus* Bishop of *Tarsus* in *Cilicia*, was chosen *Nelarius* a Native of that City, a *Catechumenus* as yet, well stricken in years, a Courter, therefore however well skilled in Secular busines, yet little acquainted with the concernments of the Episcopal Function, which to teach him, he kept with him one *Cyriacus* a *Cilician* Bishop, as *Sozomen* writes, who tells us, that the Bishops having written down the names of those they thought fit for the place, he was from amongst them all chosen by the Emperour. *Socrates* saith, he was of noble Lineage, whose Ancestors had been Senators, that he was a Man of unblameable Life, Pious Conversation, and though he was by Office a *Praetor*, yet the People made choice of him for their Bishop, and by the approbation of One hundred and fifty Prelates he was enthralled Bishop of *Constantinople*.

7. The Council yet depending, *Theodosius* the Emperour on the Nineteenth day of *July* published an Edict, "whereby he forbud *Arians*, *Eunomians*, and *such like Hæretics* to build Churches, either in, or without Cities, which, *c. 7. de hæret.* since they were oured of their Possessions unjustly got, they had attempted *to do*. By another he also inveighs against *Manichees*, *Ecclesiastes*, *Apo-*  
" *tadiques*, and *Hydropages*, other Hæretics, making them infamous, and *uncapable of making Testaments*, as he did *Apologists* about the beginning *c. 7. de Apol. l. 1.* of the Synod. But that we may come to the conclusion of the Coun-  
cil, *Socrates* summing up what was done therein, tells us in short, that then it was decreed, that the Bishop of *Constantinople* should have precedence next after the Bishop of *Rome*, the reason being, because that City was called *New Rome*. Again, saith he, they ratifie the Faith of the *Nicene Council*, they divide Provinces, and ordain Patriarchs, they decree that no Bishop shall leave his own Dioecesis, and intermeddle with Foreign Churches, for unto that time, by reaon of the great storm and heat of Perfection, it was at every ones choice and liberty. *Nelarius* Bishop of *Constantinople* had that great City, together with all *Thrace*, allotted to his Jurisdiction; the Patriarchship of *Pontus* was assigned to *Heliadius* Bishop of *Cæsarea* in *Cappadocia*, after *Basil*. Unto *Gregory*, Brother of *Basil*, fell *Nysa*, a City also of *Cappadocia*; unto *Oreinus* the Bishopric of *Meletina* in *Armenia*. *Amphilochius* Bishop of *Ionicum*, and *Optimus* of *Antioch* in *Pisidia*, had the Patri-  
" archship of *Afra*. The Province of *Egypt* fell to *Timothy* Bishop of *Alexan-*  
" *dria*. *Pelagius* Bishop of *Laodicea*, and *Diodorus* of *Tarsus*, are appointed over the Eastern Dioecesis, reserving the Prerogative of Honour to the Church of *Antioch*, the which ricer presently they granted unto *Meletius*. They decreed moreover, that if necessity did so require, a Provincial Synod should determine Provincial Affairs. The Emperour gave his Assent to all aforesaid, and so the Council was dissolved. Thus *Socrates*, whose words concerning the division of Dioecesis, are to be understood according to those Rules we have for-  
merly laid down:

8. This Council which had begun in *May*, thus concluded about the end of *July* following, on the Thirtieth day whereof *Theodosius* the Emperour pu-  
bliſhed a ſevere Law againſt the *Macedonians*, as well as others, being then con-  
demned Hæretics. *c. 7. de Caiſal.* Herein he commands that forthwith all Churches should be

" be given to those who held the one and equal Majesty of Father, Son, and  
" Holy Ghost, and were of the same Faith with Nestorius, Timothy, Gregory,  
" and other Bishops in that Synod, and whosoever distended in Faith from  
" them, should all be expelled as manifest Heretics, never to be readmitted.  
In which Law, seeing the Macedonians are called manifest Heretics, that is,  
such as are convicted and condemned by a General Council, it is not to be  
doubted, that at the promulgating of this Law, both the Emperour and Ca-  
tholic Church held that Decree of the Second Council, as a " Learned Dr. Craccau-  
Man observes against the Macedonians, to be the Judgment of an Holy, Lawful Council, for General  
and approved Ecumenical Synod, such as was the most ample Conviction of an heretic, &c. 18.  
Urgency, and manifestness of an Heretic. Now this Edict was published he-  
s. 19.

This Council  
held without  
the approbation  
of the Bishop  
of Rome, yet  
Oecumenical,  
till after the Synod of *Aquileia*, (as both *Sigonius* and *Baronius* himself affirms) which was held on the Fifth of *September*, a Month after this at *Constantinople* was ended. Seeing then it is certain that this General Council was ended, and the Decrees thereof not only approved, but put in execution by the Church, not only before the Pope of *Rome* confirmed it, but before he knew what was done and Decreed therein, it is a Demonstration that a General Council, or a Decree thereof, may be, and *de facto* hath been judged by the Church, both of them to be of full and *Synodical Authority*, and approved by the Church, when the Pope had confirmed and approved neither of both.

9. Nay, neither *Damafus*, nor any of his Successors, till *Gregory's* time, approved this Council, as this Bishop witnesseth, who writes in one of his Epistles. That *The Canons of the Constantopolitan Council condemn the Eudoxians*, but who that *Eudoxius was*, they do not declare; and the Roman Church hitherto neither bethat, nor receiveth those *Canons*, or the *Acts* of that *Synod*, but herein it accepteth it, in that which was defined against the *Macedonians* by it, and it rejecteth these *Heresies*, which being therein mentioned, were already condemned by other Fathers. Hence it appears that the Romans did not approve the condemning of the *Macedonians*, because it had been Decreed in this Council, for then they should have approved the *Canon* against the *Eudoxians*, and all the rest of the *Canons*, seeing there was the same Authority in Decreeing them all; but the reason why they approved that against the *Macedonians* was, because Pope *Damafus* had in a *Roman Synod*, wherein Peter Bishop of *Alexandria* was present, diverse Years before this Council of *Constantinople* condemned that *Heresie*, and what *Heresies* were by former Fathers condemned, thole, and nothing else did the *Roman Church* approve in this Council. Until the Age wherein *Gregory* lived, they did not receive this Council, for the word *Hætensis* which he useth, must refer to that, not to the time of his Writing this *Epistle*, which was in the Fifteenth Indiction, for in the Ninth Indiction, or Six Years before, he himself profeſſeth to embrace this Second Council, as one of the Four Evangelists, which also to have been the Judgment of that Church he witnesseth in the Eleventh Indiction. And as that Council it self was rejected by them of *Rome*, to effect that *Canon* which gave Patriarchal Dignity to the See of *Constantinople*, and to the Bishop thereof precedence before these Patriarchs of *Alexandria*, and *Ani*, and Authority over the Churches in *Asia Minor*, *Thracia*, and *Pontus*.

10. How great aversion the Church of *Rome* had to the meaning and design of this Canon, and how far it was from approving it, appears from several Epistles of Pope *Leo*, especially that to *Anatolius*, wherein he rejects it, as contrary to the *Nicene Decrees*, which he there defines (erroniously sure) to be immutable, as if one General Council could not undo, what another had done in things circumstantial and indifferent. The Legates of this *Leo* in  
the Pide Non sapere

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the Council of Chalcedon, according to their Instructions, protested that the Canons of this Council were not accounted for Synodal, and by command of the Apostolick See, as they said, earnestly oppugned this especially, against which also *Damasus*, *an Turrian* the Jesuite observes, had in a Roman Synod formerly made a Decree. And others of them say it was not allowed of till the Council of Lateran under *Innocent the Third*, which was six hundred years after the death of *Gregory*. Yet all this while was this Canon (which some make the Third, others the Fifth, as *Gratian* hath it), approved by the Church, and Authority ascribed to it, as of a General Council. By warrant hereof *Anatolius* in the Council of Chalcedon and *Eutychius* in the Fifth Synod, in the right of their See of *Constantinople*, took place of the Patriarchs of *Alexandria* and *Antioch*, none in those Councils repining therat, nay God himself, as there is said, approving that precedence. And whereas this order had not been observed in the *Epiphine Latracine*, *Flavianus* Bishop of *Constantinople* being placed after those of *Antioch* and *Jerusalem*, the Fathers in the Council of Chalcedon stormed hereat, demanding why *Flavianus* did not sit in his proper Seat? which was next to the *Roman* Bishop or his Legates.

11. By Authority of the same Canon, *Chrysostome*, when Bishop of *Constantinople*, deposed Fifteen Bishops in *Aisa*, ordained others in their rooms, celebrated a Council at *Ephesus*, and so it called the *Aisan Prelates*, about Twenty Years after the making of this Canon, which had they not counted authentick, they would not, by obeying him, have broken the other laudable orders of the *Church*. The Judgment of the whole Council of *Chaledon*, and consequent, of the whole Catholick Church of that Age was, that this Canon was, to be received and approved. They both knew there was such a Canon and that Custom and Practice did concur with it; whereupon the *glorious judges*, *and* *full discussing* of this cause (when the truth of the Canon had been diligently examined) testified and sentenced, that the *Bishop of Constantinople had rightfull Authority to ordain Metropolitan Bishops in the Dioceses of Thrace, Aisa, and Pontus, and the whole Synod consented to them, first proclaiming, This is a just Sentence*. This we all say, and then in the very Synodical Epistle to *Leo*, testifying the same, *viz.* that they *had confirmed that Custom to the Bishop of Constantinople, that he should ordain Metropolitans in Thrace, Aisa, and Pontus, and thereby had confirmed the Third Canon of the Second Council*. And this they did, though the Legates following their Instructions received from *Leo*, were to averse, that they laid not without forme sholler, *Let our contradiction cleave to these acts*. *Justinian* the Emperour, One hundred and sixty Years after, confirms this Canon amongst the rest commanding it to be written in the Disticks or Ecclesiastical Books, and publickly to be read in the Churches, in token of publicke and univercal approbation of the same. The Emperour doubted not of obedience to be performed, as well by those of *Rome* as others, and they were silent, none contradicting or speaking against this Canon, till after his time, bearing loath to exasperate him. Yet did they not approve it, as appears from what hath been said, although the General Council of *Chaledon*, and the Catholick Church both approved, and establisht it. So little necessity was there for a particular Bishop to approve or confirm what had been Decreed by the Major part in a Council; although such as *confessed* were said to *confirm the Decrees*; as a Synod held at the *Ephespon* faith of this Synod of *Constantinople*; that *Timothy, with the other Bishops then present, confirmed it, calling the Consent and Subscription of the Bishops present therat, a Confirmation of the Council*. But to return to our busyness.

12. This same Year, by command of Gratian the Emperour, and at the earnest desire of Palladius and Secundianus two Arian Bishops, a Council was held at Aquileia, whereat were present Two and thirty Bishops, and amongst the rest Ambrose of Milan, and Philadaphus of Brixia, two Legates from the African Church, and Three from the Gallican. Herein the pall Palladius and Secundianus, though they appealed to a General Council, and to the Secular Powers, were with their Heretie condemned, and all the work finisched in one Action, from One a Clock till Seven. And in this same year (if Baronius gues it rightly) Tom. i. Cont.

*An other  
Cesar-August  
us wherein  
Priscillianus  
the Archi-  
heretic is con-  
demned.*

rightly fruitful in Synods, was another Synod held at *Cesar-Augusta* or *Saragossa* in *Spain*, on the Fourth of *October*, against *Priscillianus* the Arch-Heretic and his Disciples. This Man, as *Severus* writes, being a *Spaniard* born, wealthy, and of very good parts, but given much to vain Glory, and above measure to Magical Arts, had been infected with the Heretic of the *Gnosticks*, which one *Mark an Egyptian of Memphis* brought first into *France*, and afterward into *Spain*; being once poisoned himself, he used such Arts and Industries as Infill the Venom into the minds of many others, of all sorts of Sexes, some Bishops being also drawn in, as *Salvianus* and *Instantius*. Hereat the Churches being startled, after some private opposition made by certain Bishops, a Council was got together, wherein the Parties not daring to appear, were condemned absent, yet had they so much resolution and courage as to Ordain *Priscillianus* Bishop of *Avila in Spain* (the See long after of *Toscarus* that voluminous Writer) and though the Orthodox procured a Recript from *Gratian* the Emperor to banish them *Spain*, as condemned Persons, yet used they such Industry, that having in vain fought affiance and encouragement from the Bishops of *Rome* and *Milan*, at length, they corrupted *Macdonius* the *Magiſter Officiorum*, and by his means obtained the former order to be reversed, their Seats restored, and their Persecutors banished in their rooms.

*The opinion  
of this Sect.*

13. These *Priscillianists* held an hedge-podge of all Heretics together, raked out of the filth of the *Gnosticks*, *Manichees*, and others. They taught *Lying* to be no sin, and lawful to Swear and Forswear, rather than reveal any thing to their disadvantage; they hold with *Origen*, that Souls sinned before they came into Bodies. With the *Gnosticks* and *Manichees*, they made these two Gods, one Good and the other Evil. They taught with *Bardesani*, that every Man had his fatal Star, and that our Bodies are compounded according to the operation of the Twelve Signs of the Zodiac. They confounded the Persons of the blessed *Trinity*, with *Sabellius*; they declaimed against Wedlock, separating married Persons, and with *Iatianus* and the *Eucratites* cried out against the eating of Flesh, as an unclean thing, and made by the Evil God, or malignant Angels. It was their Doctrine and Practice to fast on the Lords day, and on *Christmas* day, because they held that *Christ* did not take true humane Flesh, against their fasting on the *Lords Day*, the *Synod Decreed* and *Anathematized* all such as fasted on that day, whether in reference to any time, misperversion or Superstition.

*Fasting on the  
Lords day is  
condemned.*

14. To fast on the Lords day, it was ever accounted an abominable thing, in *Ignatius* his Epistle to the *Philippians*, he is called a killer of *Christ*, who fasts on the *Lords day*, and on the *Sabbath* or *Saturday*. *Tertullian* faith expressly, that they counted it wickedness to fast on the *Lords day*, nay even the *Montanists* themselves, though otherwise frequent in their Fasts, and excessive in their Scleragogy, yet excepted this day out of their Austerities. But the *Manichees* toward the end of the Third Age, out of their Singularity, changed the Custom, and fasted on this day. Of whom St. *Ambrose* saith, that they could not do it, because they justly condemned them for such a Practice; which *Augustine* also at this same time witnesseth to have been a great scandal. *Eusebius*, as *Socrates* calleth him, or *Eutodus*, as *Baronius* will have him, renewed the practice of the *Manichees*, which was prety condemned by a Provincial Synod, held at *Gangra in Paphlagonia*, which Decreed, that if any upon pretence of abstinence fasted on the *Lords day*, he should be *Anathema*. Now whereas the Synod of *Saragossa* condemns fasting on the *Lords day*, in reference unto times; this seems to have reference to the time of *Lent* it self, wherein it was accounted unlawful to fast on this day, as is clear from many Testimonies of Fathers and Synods. Therefore whereas from the first *Sunday* in *Lent*, unto *Easter* day, intervene just Forty two days, the Church of this Number fasteth only Thirty six, and to make it up Forty, according to the example of our *Saviour*; the four days between *Shrove Tuesday*, and the first *Sunday* in *Lent*, are added, as long ago *Rupertus* (who lived at the beginning of the Twelfth Century) observed. But thus much of the Heretics of *Priscillianus* and his Followers, who the

*Die dominii  
de ieiunio  
naturae sita duci-  
mus. et Corone  
nunc c. 3.*

*Item ad usum  
Pflichtes c. 15.*

*Ep. 86.*

*L. 2. c. 33.*

*l. or. c. 42.*

*l. v. 1. 3. Tert.*

*l. v. v.*

*vide Ambro-*

*de ieiunio c. 10*

*Hier. ad Lascin.*

*Ephiphon. exp.*

*hist. num. 22.*

*Clarend. hom.*

*l. 1. in Gen. 2.*

*l. 1. Ad. 1. 2.*

*l. 1. de dom.*

*l. 1. 4. 5.*

## CHAP. V. The Constantinopolitan Roman Empire.

Gratian  
Valentinian II.  
Theodosius.

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better to maintain their Singular and Heretical Tenets, besides the Scriptures received other Apocryphal Writings.

15. This same year the Emperours, taking notice how much *Paganism* through the encouragement of *Julian*, and connivance of *Valentinian* had increased, forbade their Sacrifices and Meetings. But this Law flood but as Probation till the year following, being then abrogated in part by another, which gives them leave to meet, yet so as they wholly should abstain from Sacrifice. The truth is, they found their Zeal too strong for the Interest, Peace and Security of the Empire, wherein *Paganism* had yet such a Party, that most of the Senators were of that persuasion, and about this time the Confid and his Wife *Marcellina* *Zeno*, *Ethnick*. Another Law they made against the Clandestine Conventicles of the *Manichees*. And they published also an Edict for the restraining and punishing Lusty Sturdy Beggars, which as some have observed, had been much increased since the times of Christianity: For the ancient Christians endeavoured nothing more than the manumission of Slaves, upon which account, out of desit of Liberty, many of that condition became Proletaries. Out of the Historics of *Africk*, we are told that *Paulinus* Bishop of *Nola* sold all that he had, and at length himself to the *Vandals*, therewith to get Money to redeem Christian Captives. Hence came Manumissions to be made in Churches by the Bishops, and that on the Lords day, and after the time of *Constantine*, especially the number of poor and Indigent Persons, having nothing they could call their own but liberty, increased to such vast Multitudes, that no greater grievance lay upon Cities, than such Confluence of beggerly Persons, having no Trade nor course to live.

16. Hereupon at the earnest desire of the Bishops, Hospitals and Alms-houses for the sustenance of Strangers, Infants, Aged, Sick and Lame, unknown to former times, began to be erected by Princes or others. St. *Basil* complaining in his Sermons, that the sights and lamentations of such as languished in the Churches, were confounded and mingled with the Prayers of Priests and People. *Julian* the Apostle, as we have already said, perceiving this was a very taking and plausible means to procure respect to Religion, resolved to Erect also such Hospitals, and to this piece of Policy excited his *Pagan* Priests. And for as much as those indigent *Liberty* or *Freemen*, did commonly expose their Children, as knowing that upon the Christian Principles and profession of kindness and mercy, they would be provided for, *Gratian* made a Law that they should remain in Servitude with those that educated them. Not long after *Valens* his Uncle permitted by an Edict, that Vagrants and Beggars should be reduced to Servitude, forbidding also upon pain of death, his Subjects to take themselves into defert places, there to lead an idle life, which he commanded should be inflicted upon many, who contrary to the Laws, had withdrawn, and lived in those times solitarily in the Wildernes; yet had not those Laws such effect, but that Beggars still increasing, and lusty Fellows able to work, chusing rather to live in idleness and penury, the Emperours re-inforced the former Edicts, by theirs of this Year, which was that following the Synod of *Constatnoople*.

17. But although *Damasus* Bishop of *Rome* was against the summoning of that Council, yet this year immediately succeeding, he had a desire to have a General and Occidental Synod held at his own City, and for that purpose follicited the Emperours; they having consulted the Eastern Bishops, answered it was neither necessary nor convenient to have so many General Councils called in so short a time; for this would make them cheap and contemptible, as Synods had been in the *Arian* days, and by the Journeys, and long absence of Bishops, the several Flocks should be exposed both to want and danger. However *Damasus* and other Western Bishops, are said to have held a Synod at *Rome*, the acts whereof are lost, but amongst others, one Canon was made, as *Baronius* tells us, quite contrary to what had been determined in the Council of *Constantinople*, in favour of that See; giving the first place to the Patriarch of *Rome*.

*Ac. A. D.  
Rome.*

*Gratian*  
withdrew the  
allowance for  
Pagan Sacrifices  
and Priests.

Which eas-  
teth them with  
*Maximus* the  
Tyrant to mu-  
der him.

Rome; the Second to him of *Alexandria*, his See having in the name of St. *Peter* been Consecrated by *Mark* his Disciple and Evangelist; and the Third to the Patriarch of *Antioch*, because St. *Peter* there resided before he came to *Rome*, and there the Faithful were first called Christians; a reason indeed sufficient to have given him Precedence above the other two, had not the Polity of the Church imitated that of the Empire, and the Bishop of *Rome* obtained precedence for the Dignity of that City, to which *Constantinople* now being *Second*, or *New Rome*, the Fathers had as much reason to alter the Case, and advance the See to the same place and Dignity.

18. The Year following was very fatal to Paganism, wherein *Gratian* the Emperour withdrew the former allowance for Sacrifices and Stipends allotted unto Priests, and so by taking away all incouragement, and removing the Fuel which herto maintained the flame, struck at the Root of that Superstition. For this cause (and not for having rejected the Title of *Pontifex Maximus*, which neither he nor any of his Christian Predecessors ever used) his Heathen Subjects might take part with *Maximus* the Tyrant, by whose Treason he was this year murdered at *Lyons*; his Piety and worth is very much extolled by *St. Ambrose*, and *Arsenius* his Schoolmaster, whom he dignified with the Honour and Employment of *Consul*, and otherwise very gratefully rewarded, having as *Baronius* observes, so much worth in him, as to understand and perceive that Maffers equally with Parents, can never be sufficiently required. This *Arsenius Gallus* was a great Rhetorician, and an excellent Poet, as appears by what he hath written, and a Christian he shews himself by his Religious Poems, however his Amorous Verses have procured him, with some Readers, the repute of a *Pagan*; his pains were to well bewelf upon *Gratian*, that *Theodosius* wanting a Tutor for his young Son *Arcadius*, whom he had named *Augustus*, and affumed as his Pariner in the Empire, desired of *Gratian* that he would send to him out of the West, a fit Person for so great a Trust. *Gratian* herewith acquainting *Damasus* Bishop of *Rome*, he commended to him *Arsenius* a Deacon of that Church, a Person very remarkable for Piety and Learning, who was sent accordingly to *Constantinople*, where he undertook his charge, *Theodosius* giving the Youth into his hands, said, *Hence forth thou art more his Father than I*. Coming upon them at a time into the School, he found *Arcadius* sitting, and *Arsenius* standing by, as he was teaching him, for which he chode the Maffer, as not maintaining the Authority and Decorum of his place, to whom, when *Arsenius* answered, that it was not fitting he shold sit, and teach an Emperour, *Theodosius* out of disdain, took from his Son the Badge of his Imperial Dignity, caused *Arsenius* to sit down upon the Throne, and *Arcadius* to stand baceheaded before him, saying, *Then his Son would be worthy of Empire, if with knowledge, he were also indued with Piety*.

19. This year was another Synod summoned by *Theodosius*, to *Constantinople*, the Decrees of which, against the Hæreticks were followed and re-inforced by his Edict, wherein amongst others, mention is made of the *Sacrophori*, who were the same with *Maffalians*, and so called from wearing Sackcloth, against which Hæreticks, one or two Synods were also holden about this time. But whilst *Theodosius* thus advanced the Orthodox Faith in the East, Christian Religion it self was in a little danger in the West, where at this time a great Famine raged, especially in the City of *Rome*. *Symmachus* the year following being Prefect of the City, a Man exceedingly affected to *Gentilism*, but otherwise of good repute, and exceedingly eloquent, taking the advantage afforded him by the death of *Gratian*, and Power of *Maximus*, when he thought *Valentinian* the young Emperour, would be very unwilling to disoblige his People, presented him a Petition in the Name of the Senate, for restitution of the Worship of the *Pagan* Gods, put down by the late Laws of *Gratian*. According to the old Custom of *Pagans*, who if any disaster happened to the Commonwealth, laid the blame upon Christianity, and the neglect of the Gods; he imputed the late Famine to no other cause, than the taking away the maintenance of Priests, and Vestal Virgins; but the device was quickly smelt out by *Ambrose* of *Milan*, who writing to the Emperour and re-selling all

1st Synod at  
*Constantinople*,  
the Hæreticks of  
the *Sacrophori*  
is condemned.

C. Th. 11. &  
de heret.

*Gratianus*  
ad Lervia.

Am. 17. 30.

all the Arguments and Objections of *Symmachus*, prevailed so far as that an absolute denial was returned.

Damasus Bi-  
shop of Rome  
died.

Two years before, at the Month of *October*, *Damasus Portuenus* in his Book *Historia* of Popes Lives, of Popes falsely ascribed to this Bishop, will have his Death to have happened on the Eleventh day of *December*, after he had sitten in that See Seventeen years and three Months wanting Four days. The See was vacant One and thirty days, and then succeeded him *Siricius a Roman* by Birth.

About this time *Theodosius* taking into his consideration, that Jews made Slaves of Christians, and many of them thereby became Prolytes to their Impiety, c. Th. 1. i. 11. §. 1. forbids by an Edict that any Christians be in Servitude to them. And by another prescribes *Arians*, *Macedonians*, *Eunomians*, and *Apollinarians*, formerly expelled, who still had the boldnes to return and boast of their Doctrine. In L. 13. de heret. the West *Priscillianus* still created trouble to the Orthodox Bishops, to obviate whose Hæreticks, at the impertunate Suit of *Iacobus* a Bishop and great opposer of that Hæretick, a Synod was held at *Bordeaux* in *Aquitaine*, by command of *Maximus* the Tyrant. So soon as *Maximus* had entred *Trier*, *Iacobus* puts up to him great Complaints against *Priscillian*, wherewith the Emperor (as *Severus* calls him) throughly moved, writes his Letters to the Prefect of *Gall*, and the Vicar of *Spain*, commanding that all Persons tainted with that Hæretick, should be conveyed to the Synod at *Bordeaux*. Of those *Inflantius* being *Sulp. Severus* brought to his defence, when he could say nothing considerable for himself, H. H. 1. p. 174. &c. was pronounced unworthy of the Episcopal Function. *Priscillian* from the Edit. *Gigilius*. Bishops appealed to *Maximus*, and that by their permission (for which the Historian blames their Fatherhoods) and therefore to him go both the Criminals and their Accusers, of whom *Iacobus* and *Iacobus* Bishops are much blamed for their too violent Prosecution, and the later as Audacious, Impudent, Talkative, Prolifie, and given much to his Belly, whose custom it was to accuse them that were either Studious, or used Fasting and Scleragogy, as the Associates and Disciples of *Priscillian*, and was so bold as to object the Crime of Hæretick to *Martin* a Bishop of that time, and a Man to be compared with the Apostles themselves.

21. For *Martin* (Bishop of *Tours*) being now at *Trier*, continually urged *Iacobus* to desist from this Prosecution, and besought *Maximus* to abstain from the Blood of those Wretches, whom it sufficed to have Excommunicated by Sentence of the Bishops, being declared Hæreticks, alleging it was a new and unheard of Crime, for a Secular Judge to decide Causes of the Church. As long as *Martin* continued at *Trier*, the Tryal was deferred, and when he departed, he got from *Maximus* a Promise, that he would not take their Lives, but afterward the Tyrant was drawn to the contrary Persuasion by *Magnus* and *Rufus*, two Bishops, and committed the procedure to *Eudoxius* a Man bitterly fevere, who after two Hearings of *Priscillian*, wherein he was Convict, and confessed he had made Uncleanness his busines, kept Meetings of lewd Women by Night, and accustomed to Pray naked, he pronounced him Guilty, and committed him to custody till the pleasure of the Prince was known. *Maximus* was clearly for condemning him to death, which after *Iacobus* few resolved, and the matter brought beyond possibility of prevention, to decline the Odium he faw would fall upon him, withdrew out of the way. But for Form sake, to conclude the Proces, *Maximus* appointed another Accuser to demand Sentence, which was accordingly pronounced, and executed upon *Priscillian*, *Felicissimus*, *Armenius*, *Latronianus*, and *Euchreus* the Wife of *Dolphidius* the Rhetorician, whose Daughter *Procula*, had been got with Child by *Priscillian*. *Inflantius* the Bishop, and *Tiburtianus*, were banished into the Island *Sylina* beyond *Brittaine*, and others were either put to death, or for a time confined to certain places in *Gall*.

Wherein *Pris-*  
*cillian* and  
others are con-  
demned and  
executed.

which Severus  
increases  
the Heretics

22. Thus faith *Severns*, were those Men, who were indeed unworthy of Life, by the worst of Examples, either put to death or banished, this Tyrant *Maximus*, being the first that made Heretic Capital, contrary to the judgment *Severus His  
qua prior &  
Maxim. 2d. Ambros.  
Aug. 27. Aug. in  
Aug. 27. Aug. 27. Aug.  
27. 27. 27. 27.*  
not only of *Martin*, but *Ambrose*, *Augustine* and other Pious Men of this Age. And, as it usually happeneth in this case, the Heretic of *Priscillian* was not only not suppressed by his death, but more strengthened, and farther propagated.

For his Followers, who formerly honoured him as a Saint, now reverenced him as a Martyr. The dead Bodies were conveyed back into *Spain*, and their Funerals celebrated with great Devotion. It became the greatest Point of Religion to swear by *Priscillian*, and amongst the Orthodox such Differences continued, and such abominable Disputations, as could not be stilled for Fifteen years. And then, when by reason of the disagreement of Bishops especially, all things seemed to be disturbed and confounded, every thing being carried either by hatred or Favour, Fear, Inconstancy, Envy, Faction, Lust, Avarice, Arrogance, Drowziness, and Sloth; at last many contended madly, and pertinaciously against a few discreet and sober Persons. And in the mean while the People of God, and every good Man, became a by-word, and a mocking stock. With these words *Sulpitius Severus* concludes his Ecclesiastical History, concerning the Excellency whereof, *Joseph Scaliger* and *Giglianus* especially, a Learned Physician, who published it with Annotations, are to be consulted. Though all good Men out of an aversion they have to Vice, and by reason we are only sensible of present things, are apt to esteem their own times the most vicious, yet his complaints confirm much to us the Character which *Erasmus* gives of this Age, that *It was a matter of Wit to be a Christian, that Faith was rather in their Papers, than in their Souls, and there were almost as many Creeds, as Professors.*

*Christianum. Its estate in chartis erat fides puer quam in anima, ac quid ut erant simbola que proficerent. Prof. in  
Tomi. 2. Hieronim.*

23. *Ithacius*, who had been the great Prosector against *Priscillian*, continuing at *Trier*, where several Bishops, who approved what he had done, and espoused his cause as common, were assembled, *Martin* the Bishop of *Tours* was in behalf of several who had, according to their Allegiance, taken the part of *Gratian*, constrained to go to Court. *Maximus* who protected the Bishops, by their advice had resolved to send some Officers into *Spain*, furnished with sufficient Power, to make Inquisition after Heretics, and spoil them of their *severus. Dial.* Lives and Estates, by which course there is no doubt but a very great number of Holy Men would have been destroyed, little distinction being made amongst the several sorts, judgment being given from the eye alone, and one esteemed an Heretic rather for his pale Face or Garment, than his Faith. The Bishops knowing how little pleased *Martin* would be with these things, yet were very much concerned lest he should refuse their Communion, as foreseeing that his Example and Authority would easily procure him many Followers. Consulting therefore with *Maximus*, they think fit that certain Officers should be sent to meet him, with orders not to come to the City, except his purpose was in a peaceable manner to demean himself toward the Bishops there resident. He craftily overreached them, professing that he came in the Peace of Christ, and entering the City by night, went to the Church of his Devotions, and the next day to the Court, to sollicite the Tyrant in behalf of many Persons, of whom the chief were *Narses* a Count, and *Leucadius* a President, who both had been of *Gratian's Party*.

24. But being as well desirous to preserve the Heretics, as such Orthodox Christians as would suffer with them, he made it his greatest busines to prevent the dispatch of the Tribunes into *Spain* with so severe a Commission. *Maximus* held him in suspense a day or two, either for that he would pour weight upon the busines, or by reason of his implacable disposition, or which was then generally guessed, out of Covetousness, to which Vice, although otherwise he was induced with many good qualities, as *Severus* reports, he was much addicted, except in his excuse it be alledged, that the Treasury had been exhausted by former Princes, and the great expence he was put to

by the Civil Wars, and perpetual Marches necessitated him to such courses as were burthensome to the People. But in the mean time those Bishops, with whom *Martin* refused to communicate, being sensible of the danger to which they should be exposed, in case the earnestness of *Theognitus*, who alone had publicly condemned them, should be backed by the Author of *Tours* *Martin*, come trembling to the Emperour, complaining that *Martin* ought not to have been received within the Walls, who was become not only a Protector of Heretics, but their Avenger, and in truth that they had profited nothing by the death of *Priscillian*, if *Martin* might be suffered to revenge his Cause. In sum, they cast themselves at his Feet, and with many Tears, and great Lamentations, implore his Royal Authority and Power to be employed against this one Man, who in Conjunction with *Theognitus*, as they had good cause to apprehend, might procure the overthrow of their Cause and Fortunes.

25. Little wanted of *Martin* his being condemned to the same Lot with the Heretics. But though *Maximus* too much favoured these Bishops, yet he had him in so great esteem and reverence for his Piety, that he resolved to try another course, and therefore talks with him in private very lovingly, and labours to persuade him that the *Priscillianists* had been condemned, rather by publick Justice, than the Prosecution of the Clergy, and that there was no cause why he should than the Communion of *Ithacius*, and the rest of his Party: That *Theognitus* had done it more out of Malice, than for any good reason, and was singular in this Separation; in conclusion, that *Ithacius* had been acquitted by a Synod, which had met a few days before. *Martin* being nothing moved with these fair words, *Maximus* was very angry, and starting away from him, gave orders that Executioners should be sent to dispatch those for whom he had interceded; which as soon as he understood, though in the night, he got back into the Court, and promised, that in case they might be spared, and the Journey of the Officers into *Spain* countermanded, he would communicate with *Ithacius*. All this was instantly granted by *Maximus*, and the day following *Martin*, who judged it fit for him to comply, that he might divert the Sword which hung over the Necks of those formerly condemned, communicated with these Prelates at the Consecration of *Felix* a most Holy Bishop, and one that deserved to have been ordained in better times in the opinion of *Severus*. But the Bishops having got *Martin* amongst them, with all earnestnes imaginable pressed him to subscribe to what they had done, but could not wring it from him; He departed the next day, and in his Journey as he much bewailed his communicating with those Men, though for so little a space, *Severus* tells us, that an Angel appeared to him, comforting and exciting him to re-assume his former Virtue and Constancy. From this time he never communicated with any of *Ithacius* his Faction, confessed afterwards with Tears, that by so doing, though but for a moment, yet he had lost some of his former Power over the *Evergumenti*. And although he lived Sixteen years longer, yet he never came at any Synod, but durst not to be shunned the Meetings of Bishops, being of the same judgment herein with *Ammonius Nazianzen*, and sensible of the great Corruptions of the times.

26. The year following being the 385. of our Lord, the Tenth of *Valentinian the Second*, in the first Consulship of *Fl. Arcadius* the Emperour, and *Fl. Balso*; the Year after the Birth of *Honorius*, *Timotheus* Bishop of *Alexandria* departed this Life, and was succeeded by *Theophilus*. Concerning *Timotheus* this is memorable, that he ordained *Ammon* a most Holy Monk, though to prevent being a Bishop, he had cut off one of his Ears, alledging, that the Law which was objected to the contrary, had been observed by the Jews, and professing that if he found a Man that had lost his Nose, but retained his Piety, he should not at all stick to ordain him Bishop. This Year *Valentinian the Emperour* published an Edict for releasing Prisoners at *Easter*, whereat *Ambrose* Bishop of *Milan* took occasion to upbraid him with Imprisoning Godly Men, *indulg. crim.*

Men at the same time, wherein it was the Custom to set Malefactors at Liberty. For the Year following he set forth another Edict, whereby he granted to the Arians liberty to meet together, at the Infigation and Procurement of *Justina* Queen of his Mother, a Woman lo addisst to that Hæresie, that the ued all indeas-  
*identia* in the *Arians* *debet* *in* *West*. *C. 16. de fid. Cath. I. 4.*

*Ambrosius*, opposing, his name & *Greatness* of Empire, the  
the East, bent his endeavours against *Paganism*, which still seemed to revive,  
endeavours it supports them, and recover strength, notwithstanding all the fatal strokes it had received,  
In the same Year wherein *Valentinianus* published his Edict about emptying the *C.72. de Paganis.*  
Goals, he gave out another *ReScript* against *Idolaters*, and such as conjured  
the Entrails of Beasts, for the knowledge of things to come. Yet were the  
times still so bad, and the minds of his Subjects still so addicted to that Im-  
piety, that the Temples, and a great part of the *Pagan Superstition*, for all  
these Laws, was he constrained still to permit, and the year following, he  
with his two Colleagues, *Valentinianus* and *Arcadius*, instead of dissolving,  
decide a Controversie about the Administration of the Heathenish Rites,  
in a Constitution directed to *Florentius* the *Praefectus Angalis* to this purpose.

27. In obtaining the Archyeroſyna, or Chief Priesthood, let him first be confidered, who has done moſt Service in his Country, provided he have not foraken the Service of the Temples, by applying himſelf to Christian Religion. For it is uifeomy, yea, to ſpeak more truly, unlawfuſh that Temples, and the Solemnities thereof ſhould appertain to their care, the Conſciences of whom have been wrought upon by a true Senſe of Divine Religion, and whone it became, althoſh they were not prohibited, by all means to ſueh ſuch an emploment. Given at Constantinople on the Sixteenth day of June, Honoriuſ the moſt noble Child, at this time about a Year and three quarters old) and Eudoxius being Consuls, viz. A. D. 386. The Eleventh of Valentiniuſ, and Theodosiuſ the Eighth Indiction of Old Rome the 1139, of the New the 56.

28. This *Archeryofyna* or *Chief Priesthood*, was not the Presidency in the College of Priests, as some have imagined. But those that bore this Office, as we may learn from the Epistles of Julian in this Age, had it incumbent upon them to oversee and order the Temples, appoint what was convenient to each, take care of their external Ornament, and govern, and moderate the Priest therein Mirth, nifing. Such Chief Priests, in Greek *Archepiscopi*, were of old *Scepiitanus* in *Asia*, whose Life is written by *Philopatrus*, under *Julian* the Apostate, *Arsiacus* in *Galatia*, *Theodorus* in *Asia*, (to whom he wrote two Epistles yet Extant, of 49, and of 3,) and *Chrysanthius* in *Lydia*, as *Euvipius* signifieth in the Life of *Maximus*. Thoſe Solemnities of the *Pagan* Temples (as *Tertullian* fileth them, besides others) were the Celebrations of Publick and Religious Mirth, and Vows, Festival Assemblies, Games and Solemnizations of Antient Sports; to which adhered somewhat of *Gentilism*, and Superstition belonging to the Temples. Feasts and Banquets which were especially universally and Religiously observed on *New-years-day*, as beſides many more ancient, several Writers of this Age do testify. Vows made on the Third of *January* in the Temples, with Feasts and well-wishes for the Health of the Prince. Such also were the *Saturnalia*, the *Bruma*, or, as the Canon of the Synod in *Trullo* hath it, the *Bromalia*, celebrated in Honour of *Bacchus*, Surnamed *Bromius*, and the Sacrifices of the *Lustra*. These, and such like, were the *Pagan* Solemnities, to the obervation and care of which, the *Gentiles* endeavoured at this time to force the Christians, who also many of them of their own accord joyed in the Celebration of thoſe Mysteries, whereof the Christian Writers of thoſe times complain, and as *Tertullian* of old exhorted Christians to fly from ſuch Impurities, ſo both Synods and Emperours by Canons and Laws endeavoured to obviate this their Scandalous and (in many respects) pernicious Practice.

## **C H A P. V.** The Constantinopolitan Roman Empire.

Valentinian II.  
Theodosius  
Arcadius. 119

29. For this *Archyerayna* or Superstition employment being conferred on such as were Senators, and bore the greatest Offices in Cities, or had performed best service to their Prince and Country was much sought after, even by some Christians themselves, who studied more their reputation than the discharge of a good Conscience, easily being persuaded, that Pravarication and unlawful Communication in Heathenish Mysteries, would not stick to this Action, which only respected the Decency and order of Administration, and was void of Superstition in it self; however it had regard to the *Pagan* Temples, and the Solemnities thereof. Now by the Incription or Direction of this Law, to the Prefects of *Egypt* (who as we formerly shewed, was called *Angufalis*) this vicious Custom, as we may learn, was most prevalent in that Country, which having of old, been more than any other addicted to Idolatry, was still more tenacious of it, as appears by a Law made the preceeding Year, which notwithstanding yet the year following, viz. A. D. 387. So little Reformation was wrought, and former Confusions so little obeyed, that to inforce them was sent *Cynegilius*, the *Prefectus Praetorio* into *Egypt*, who prohibited Sacrifices, as *Zozimus* with great grief witnesseth, also *Iaducius*. And notwithstanding all those indeavours, yet were not these Sacrifices wholly forborne, and laid aside, till the Year 391 through the indeavours of *Eungrus* the *Prefectus Angufalis*, and the Count of *Egypt*, at the earnest importunity and procurement of *Theophilus* the Bishop of *Alexandria*, as appears from *Eunapius*, in the life *Adelphus*. *Zozimus*, our own of Ecclesiastical Writers, and a Law Extant in the Code of *Theodosius*. Neither is it to be doubted, but that *Theophilus*, by whose mediation and indeavours, Sacrifices at length were prohibited and taken way, procured also that the Christians within his Patriarchal care, should be forbidden to discharge any more this *Pagan* and scandalous Office, whereof we treat.

30. For although they themselves defiled not their Persons and profession, by the Superstitious Worship used in and about the Temples, , and neither those Solemnities full of gross Idolatry and *Pagan* Impieties, yet as the Law expresseth it, was unseemly, or to speak more truly, unlawful for Christians to have charge of Temples and their Solemnities, who ought to flun such an employment though not thereto obliged by any prohibition. This becoming in those times a cafe of Conscience; the practice was condemned as unlawful by *Gratian*, a *Zozimus* the Historian witnesseth, and *Terrulian* had long before so decided it, in several places of his Book concerning Idolatry, for this charge, though it could not be called Sacrificing, yet as he terms it, might justly have the name of *Adacrificium*, which word being rightly adjudged, and restored to him by learned Men, he might as well use as *Admissitia* is used by the Lawyer. Had these Solemnities been harmless mirths, defined only to Recreation, no such prohibition had been laid on Christians, but the very end and design of them was *superstitionis* and *Pagan*. As the Celebration of Games and votive Sports were in honour of their Gods observed, in memory of their Nativities, and Dedication of their Temples, as *Lactantius* writes, who thereupon concludes, that what Christian forever was present at the *Spectacula*, or shews which were made for Religious end, such an one departed from the worship of the true God, and betook himself to the *Pagan* Deities, whose Nativities and Festivals he so Celebrated. For the *Pagan* used to keep holy the *Eucania*, or days of the dedication of the Temples, and had their Feasts and Banquets (*Sympoia*) in honour of their Gods whence also proceeded their Confraternities.

Customs of Pagan Origin, and therefore forbidding them to Christians. 31. As Christians of themselves were too forward to undertake the charge of Archery, tempted with the reputation thereof, so at these Games and Feasts, they were still constrained by the Pagans to be present, in other Countries besides Egypt, informeth that the African Fathers a little after, about the year 399, could not but take notice of it, and ordain that the Emperours be Petitioned, that seeing in many places, these Feasts were kept contrary to Divine Precepts, and which taking their Original from Pagan Error, Christians were compelled by Ethnicks to Celebrate, whereupon another Persecution seemed secretly to be made under Christian Emperours, they would please to forbid such Customs, and cause

them to be prohibited in Cities and Countries, under a certain Penalty, alledging, that Christians ought not to be compelled to those things which are contrary to Gods command, and in doing which they should incur great and apparent danger of their Souls. By such like means as this, it came to pass, that whereas by permission of former Constitutions of Christian Princes, those votive Feasts and Solemnities had been observed through the parts of Africa, with this caution, that they should be Celebrated without any Sacrifice, or other damnable Superstition, as *Honorius* limits them (which Law is strangely retained in *Justinian's Code*) yet Nine years after they were utterly removed, taken away, and prohibited by the same Emperour in another Constitution, together with the other Reliques of Pagan Superstition, who makes it utterly unlawful to hold those Feasts, or any other Solemnities giving unto Bishops Power and Authority to prohibit them, by the same Law which *Tritionianus*, though he retained the former, yet hath omitted in *Justinian's Code*.

32. So jealous were the Fathers of the Church, least Christians should file themselves with Pagan Impurities, and thereby give matter of scandal both to Infidels and Profectors; that by their own Writings, Canons, and Imperial Constitutions by them procured, they laboured by all means to cause them to shun all appearance of evil in this respect. And for those reasons they were also sometimes so moved, as to condemn, forbid, and put down such Customs and Actions, as were taken from Pagan Precedents, though well intended and directed to a good end. So Ambrose Bishop of Milan at this time, perceiving how by the heedlessness of Church Officers, many Pagan Customs had crept in amongst the Christian Rites, both for himself withall his might to eradicate them, and with all expedition; therefore he not only declaimed earnestly against such as superstitiously observed the Calends, or first day of January, procured that on that day wherein the Pagans feasted, Christians should fast and afflict themselves, and caused Acclamations and Shoutings which had wont to be made at the eclipse of the Moon, to be wholly left off, but abolished the Agape or Christian Feasts wont to be kept in Churches, because they had some resemblance to the Pagan Parentalia; & by whose example Augustine, when Bishop of Hippo, was so moved, that he also procured them to be purged down in the Church of Africa. Yet notwithstanding was it impossible to shake off suddenly all that might seem to have resemblance to Pagan Customs. For those habits stick close to Nature, wherewith the is first of all endowed; as an empty and hungry stomach, most imbraces and sucks such Juices as are first poured into it, and the Vessel retains that favour which being yet fresh and new, it had first imbibed with the Liquor, to doth the mind of Man most delight it self with the memory of those things, places, and times, wherewith in its Infancy it was acquainted, and however education and more ripe judgment may inform the understanding, yet the fancy is still tickled, and the affections insensibly overpowered, by such apprehensions as were most familiar and coetaneous to their simple and naked Originals.

Several Pagan  
Rites and  
Ceremonies  
nevertheless  
used,

33. Hence it came to pass, that notwithstanding all those Laws, Canons, and Precepts, yet old Customs were still continued for a long time after, of such a Nature and Design, as could not but favour of Pagan Superstition, as worshipping of the Sun, with others which we may have occasion hereafter to mention. And the Fathers of the Church, especially the Roman Bishops were content to take off the Professors of Christian Religion from such practices, by not only permitting them to apply certain Customs to Christian ends and purposes, but to Institute also and Ordain several Rites and Ceremonies which had some resemblances to Ancient though Heathen patterns, as appears abundantly what Polydore, Virgil, and others have written of their Originals. And if in their Natures they were indifferent, if honest in their Designs, effectual in their Methods, for removal of impious Customs, if every way innocent, and in the main conducing to make impressions in the minds of Men, and introduce such Ideas as would obliterate old prejudices, and establish Pious affections, they were so many arguments of Christian Prudence, which ought to moderate

rate

rate, and sway the Councils of those in Authority, according to time and place, the exigencies of affairs, and the good or ill usage of such Customs and Institutions. Julian made use of such Christian Rites, as he saw were prudent, and conducting in their very Nature and drift to order, clemency, and evangelical impreffions, and why might not Christian Governors, as well as he, affume the quality of the Serpent, which is not inconsistent with the nature of the Dove? and having to do with such Persons as had been inured to such Customs, by a change of the design, and proposal of a new end, render them not only Innocent, but significative, and edifying, all Creatures being the pollution of God, and the use of them as applicable to his Glory, as to vain and impious purposes.

34. But as there are no certain and particular Rules for individual actions, these things being left to the care and charge of Governors, who are only limited by decency and order, and confined within the borders of Ecclesiastication; so accordingly were they affected, and steered the Helm as variously directed by Comportment of things, times, and Persons, in those primitive and more pure Ages of the Church; yet may we observe that the vulgar, as in all other cases, so in this, would be Master of Words, Phrases, and Terms. Therefore though Pope Silvester, as Polydore Virgil is of opinion, out of hatred both to the Names and Memory of the Gentile Gods, gave order that the days of the week should be called by the name of Feria, and the distinction to be made by *Prima Feria*, *Secunda Feria*, *Tertia Feria*, &c. Yet so that the Sabbath and the Lord's-day should hold their Jewish and Christian Names, and Places, as they did before; this became no certain Rule to Christians, Writers, or others. For though that day we still call Saturday, had amongst them the name of Sabbath, which was peculiar to it, and applicable to no other day whatsoever, for many Ages; and although that day on which our Saviour arose from the Dead, be by St. John called by the name of the Lord's-day, by St. Paul the first day of the Week; yet Justin Martyr gives it the appellation of Sunday, which is still referred, as also Tertullian by whom it is titled sometimes *Dies Solis*, and sometimes *Dominicus*, and in many Edicts of Christian Emperors, in the Synod held at *Dixiphilum*, in the lower Bavaria, A.D. 772. It hath also the name of *Sunday*, not to speak of Writers, and the ordinary speech of the Vulgar, with which this same name hath prevailed in all Ages downward. In like manner the Months have retained their ancient Pagan names, though at first given to them, as well as to the days of the Week in memory of their fictitious Deities, the use of which, neither as to the one, nor the other sort, did the Fathers forbid and condemn, although perhaps they could better have liked others; for if we keep the name of March, and yet think not on Mars, why may we not, saith a Father, preferre the name of Saturday, without thinking of Saturn. So long hath this custom of Speech continued, that the innocence of the present design, together with the ignorance of the Vulgar, as to its ancient signification, may justly remove all suspicion of the prophaneness, and consequently the unlawful use thereof. The Holy Ghost it self hath not disdained to apply unto sacred purposes, words of Art used by Pagan Writers, as *Paradise*, *Hades*, *Apostolus* and *Clerus*.

Cyril Bishop  
of Jerusalem  
died.

John died  
succedit him.

Philagrius  
Bishop of Brixia  
died.

rate

35. But to return to the series of Church matters, in this same year, which was the Eighth of Theodosius, dyed Cyril Bishop of Jerusalem, who had much experienced the vicissitude of humane affairs, and the condition which attends those that will live Godly in this present World, having been often driven from his See, and restored again, from the times of Constantius. There are certain Catechismes, which as it's said, he made in his Youth, but are suspected. He was succeeded by John, who as Jerome writes, (in weighing against him, under the name of *Prætextatus*) had formerly joyned with the *Arians* and *Macedonians*, and now of late, had been drawn off to the Orthodox Party, by the hopes of a Bishopric. This year was also the last of *Philagrius* Bishop of Brixia, who wrote against Heretics a good Book, wherein yet go under that name certain Tenents which this Age will easily excuse from error. Augustine by this time was reclaimed from his erroneous and loose course of life, having the preceding year, and the Thirtieth first of his Age, began at Milan to be touched with a sense of the Orthodox Faith, and reality of Christian Religion. For there wanting a Professor of Rhetoric

Hieron de  
script. Eccl.

Idem p. 61.

Aug. conf. 63.  
Aug. contra  
Fug. l. 19. c. 5.

Ag. conf. 63.

Ag. conf. 63.

Ag. conf. 63.

Ag. conf. 63.

Rhetorick in that City, and *Symmachus Praefect of Rome*, being desired to send a Man fit for such an employment, by the assistance of his Friends the *Manichees*, he procured to be sent, being now Thirty years of Age, where falling into the Company and Familiarity of *Ambrose* the Bishop, by degrees he began to apprehend and dislike the errors of the *Manichees*; yet for the time, this change conducted so little to his proficiency in Christian Religion, that he did but make an alteration hereby to Antichristianism, being much inveigled by the Academic Philosophers, who at this time were in great esteem, and thereby hindered the progres of the Christian Doctrine. For they openly stuck not to affirm, that Christians had taken many Sentences out of *Plato*, and particularly St. *John the Evangelist* the Exordium of his Gospel, forasmuch as *Plato* talks much about the word or *Noue*, but in so vaf a different manner from that word, as it is facet in Christianity, that such as are but meanly convervant in both, may easily discovr the cheat, that it is in vain to instance in particulars; however this prejudice was in this Age whereof we write, none of the least remora's to the progres of Christianity, though some of later times have canted in Platonick expreſſions, and doated upon his misapprehended Myteries, as to conjoin them with the *Mozgalia* of our Faith; and more mischief had been the effect hereof, had not *Ambrose* obviated the design, by his Books written concerning Philosophy, Ep. 82. de *Adf. Chriſt.* 25. *Rerat. 2.4* against *Plato* and thofe his Followers, wherewith *Augſtine* when older and wifer, confessed himself much edified.

36. *Monica* his Mother, following him to *Milan*, omitted no means she thought proper for his effectual Conversion, which was better and more easily accomplished, after the return of his Concubine into *Africke*, by whom he had a Son called *Adeodatus*. At the entrance of *Bauto* upon his Consulſhip, he made a Panygryrical Oration, before *Valentinian* the Emperor, upon occasion whereof, afterward, he bewailed the state of his Soul, at that time, which with some impetuosity was carried out in the Prosecution of Carnal and Ambitious purpoſes, and wholly taken up in a diſputation of Academicq; and Platonick Speculations. But at length, by the reading of *St. Paul*, and the fruitful conuerſation of *Simplicianus*, a Pious and Learned Priest, it pleased God, by degrees, to inſtitute into his heart the knowledge and love of the truth, so that being as we ſaid converted in the Thirty first year of his Age, after he had continued a *Catechumenus* for two years or more, he was baptized in his Thirty fourth year at *Milan*, by *Ambrose* the Bishop of that City, in the Feat of *Easter*, together with *Adeodatus* his natural Son, a Youth about fifteen years of age, of extraordinary parts, who dyed not long after in *Africke*, and *Alitus* of *Hippo* his dear Friend; after which they departed for *Rome*, and there, expectēd till the year following, a convenient time for returning into their own Countries.

37. We have often made mention of the *Catechumeni*, concerning whom, though the Reader by the Circumstances of the Story, may apprehend ſufficient for the knowledge of their condition in reference to Christianity, yet for his clearer insight into these Ecclesiastical affairs, it ſeems reuifiue to ſpeak ſomthing more, both concerning thofe Persons, and other forts, and ranks of Men, as they flood in relation to the Church. For there were feveral ranks and degrees, through which the ancient Christians thought fit Converts ſhould paſſ, for the information of their minds, and the ſubiecting of their Spirits to the holy Discipline, before they would admit them to the Sacrament of Baptifm, the *Eucharift*, or Holy Orders. The firſt rank was of thofe, who were to learn the firſt Rudiments of Christianity, who were admitted to their Schools to hear the Chatechifts (ſuch as *Origen* was in the Church of *Alexandria*, though not in Holy Orders, and but Ten years of Age) concerning whom *Eusebius* writes, that many Gentiles came to hear him Preach, and were converted, as *Plutarch* and *Heracles* his Brother, the firſt of whom ſuffered Martyrdom, and the other became afterward Bishop of *Alexandria*. Such as were bred up thus in Schools, were called *Educati*, and they and others being admitted to Homilies, Expositions, and Instructions in the Church, were called *Audientes*, this being the firſt ſtep in the Christian School, and it pleased God, by his Preaching and Inſtruction to convince ſuch as came rather

rather for Novelty many times, than love to the truth, or perhaps to Scoff and Deride; if they began to like of the way, and judge it worth their while to lift at (though not juſt take up) the Croſs of Christ, they were admitted to the rank of *Catechumeni*, for a more clear and full understanding of the Mysteries of Faith, being permitted to ſtand in a more convenient and honourable place, than the *Audientes*, and as appertaining to the Church, though not yet fully received into her boſome, they were ſigned with the ſign of the Croſs at their Admiffion, qui int. t. 2. These were the Christian Embrio's, who increaſing in the knowledge and the Holy Discipline, received from the Church ſuch wholſome nouriſhment, as *Catechumeni*, thereby to grow to the perfection of Children, vivacious and ready for the birth at what time they were regenerated by Baptism.

38. For which, when they were thought fit, and ſufficiently instructed, they gave up their names to the Bishop, and humbly defiring to be partakers of that *Symbolum etiam placuit ab omnibus Et-*  
*Competentes*. Holy Sacrement, they had the name of *Competentes*, to whom the Ninth Canon *id est ante 8to*  
of the Council of *Agatha* ordains, that the Creed be publicly Preached in the *Church* Eight days before *Easter*, or on *Palm-Sunday*, which was performed in *id est ante 8to*  
that part called *Baptiſterium*, the place where the Font stood. This Creed (which *dict domine Rediguntur*  
was not read at the Service to which the *Catechumeni* were admitted) they *publice in Ec-*  
thoroughly to learn and understand, and for those days intervening before *Easter*, *ritus praedictari*  
to fast and abſtain wholly from Corporal Pleaſures, as a means for Humiliation and Preparation to ſo ſolemn an Ordinance. On *Easter Eve* in ſome eminent place *Preceptum. Di-*  
they recited the Creed, the Articles whereof (or the Apolitcs Creed) were not *adspicitur. Pro-*  
at this time whereof we write digefted into that order and method which they *dictum. Etiam. de*  
now retain, it being obſerved by Learned Men, that St. *Augſtine* in his Book *de Hinc. p. 31.*  
concerning the Creed to the *Catechumeni*, therein neither maketh mention of *descent into Hell, neithir of Life Everlaſting*. The Party being brought to the *Font*, it was demanded of him, if he believed in God the Father, and upon anſwer, *Sacram. de*  
that he believed he was dipped once; then was he asked, whether he believed in *Iesu* *dictum. Tolet. 4.*  
*Chrif* our Lord, and upon the reply, being dipped the ſecond time, the laſt demand was, if he believed in the *Holy Ghoſt*, and upon the like return, the dipping was the third time repeated: This Custom of dipping thrice in the more *dictum. Tolet. 4.*  
Primitive times, was introduced in remembrance of the Resurrection of Christ *dictum. Tolet. 4.*  
on the Third day, afterward, to ſignify the *Bleſſed Trinity* in opposition of the *Arian* Tenents. In proceſſ of time, when Heretics abuſed this Threfold dipping, *dictum. Tolet. 4.*  
to ſignify Three Natures of the Three Perfons, *Gregory the Firſt*, being conſulted *dictum. Tolet. 4.*  
by *Leander a Spaniſh Bishop*, declared, that whether the Party were dipped Thrice *dictum. Tolet. 4.*  
or but once, he received that Sacrement, the Threfold Action ſignifying the *Three Perfons in the Bleſſed Trinity*; *dictum. Tolet. 4.*  
to fo one ſingle Act denoting the Unity of Substance in the Trinity of Perfons. *dictum. Tolet. 4.*  
But left by complying with the Cūtom of Heretics who dipped Thrice, they *dictum. Tolet. 4.*  
might ſeem to conſent to their deſign, he aduſed, that in Spain the Baptized Per- *dictum. Tolet. 4.*  
ſon ſhould be once dipped. Which Advice, was afterward confirmed and in- *dictum. Tolet. 4.*  
forced by the Fathers of the Fourth Council of *Toledo*.

39. The Subſtantial part of the Sacrement being performed by dipping (whether Once or Thrice) in the Name of the Father, Son, and Holy Ghoſt, having been enjoyed to renounce the Devil and all his Works, the Pomp and Vanity of the World, they were Signed with the Sign of the Croſs, by which Solemn Ceremony, the Ancient Christians testified their Faith in the Croſs, that is, the Death of Christ, being not afhamed to own him for their God and Saviour, even by ſuch a Token as was matter of Scandal to the World, and thereby they would alſo excite themſelves, and admoniſh thofe newly initiated, to a remembrance of their duty ingaged in this Virtual Stipulation, and to discharge their Baptiſtal Vow. That they might better perform this duty, they were affiſhed by Confirmation, wherein were uſed Prayer, and Imposition of Hands, which if uſeful then for thofe that were Perfons of full Age, hath this advantage beſides in ſuch as are Baptized Infants, that now as it were by a repeated Act, they renew their Baptiſtal Vow, and take upon themſelves, what others in their names had promiſed, R 2 a strong

*Inferni, Neophyti, Tirones.*  
*Fideles.*

a strong inducement and tie upon them to discharge that duty which now they have owned, and to which they have publicly professed to adhere. Being thus Baptized and made Christians, they were termed, *Inferni*, *Neophyti*, and by allusion to the Secular Warfar, *Tirones*. To express the Effects of Baptism, they wore White Garments, till the *Oltaves of Easter*, the Lord's-day following, or *Lent-Sunday*, which hereupon was called *Dominica in Albis*. Now were they reckoned amongst the *Fideles* or *Faithful*, being permitted to stay after the Sermons and Reading of the Scriptures, allowed to behold the Holy Mysteries of the Altar, and partake of the Lord's Table, all which had been denied to them when *Catechumens*, to whom after the said Sermons and Readings, *Missa est* was pronounced, being not permitted to view the Sacraments. Yet were not those *Novices* for all this, permitted suddenly to enter into Holy Orders, it being against express Canons, for such to be made Priests and Bishops, although in the case of St. Ambrose and some others, the publick utility procured a Dispensation and Exemption to this General Rule.

40. But (to return from this Digression) the Year following, wherein *Timasius* and *Promotus* were Consuls, the Fourteenth of *Valentinian* the Second, and the Eleventh of *Theodosius A.D. 389*. *Augustine* having wintered at *Rome*, passed down to *Ostia*, intending there to sail over into *Africa*, but there he was kept for some time by the Sicknes of his Mother *Monica*, which Pious Matron here ended her days. Having performed the last Offices of Duty to her, he failed over with a prosperous Gale, together with *Alpinus* and *Eudoxius* his Companions, who accompanied him into the Country, where they spent their time in discharge of all Godly Exercises, and *Augustine* wrote several Books before he entered into the Orders of Priesthood, which he mentioneth in his Rerrections. This same Year also departed to a better Life, in the Sixty fifth Year of his Age, *Gregory Nazianzen* Synonyme the Divine, his Death happening Three Years before St. *Hieronimus* wrote his Book concerning Ecclesiastical Writers, which the Author himself affirms to have been in the Fourteenth Year of *Theodosius*. He was of middle Stature, a sweet and pleasant aspect, something pale, his Hair on his Head very thin, yet his Beard thick, his Nose somewhat flat, eye-brows high, his right Eye being a little contracted by a Skar. Though he seemed to be of a robust Constitution, yet was he sorely broken by continual pains of the Gout, and other Infirmities, which confirming him to his Bed, he therein refresheth himself with several Elegant and Witty Poems made concerning himself upon various Occasions, of which most are yet Extant. He complaineth not so much of his Bodily Infirmities, as the pricks of the Flesh wherewith he was sorely afflicted, which having easily conquered in his Youth, by all the means and endeavours he could use, he could very hardly subdue in his old Age. He had made his Testament some years before, by which he gave all he had to the use of the Poor of the Church of *Nazianzen*, except certain Legacies left to his Kindred. Therein mentioning *Alypius* by the Name of his Daughter, and *Meletius* his Son in Law; *Baroarius* is careful to put us in mind, that neither was she indeed his true Daughter, nor he his Son in Law, forasmuch as he himself professed, that he retained his Virginity inviolable. But she, together with *Eugenius* and *Nonna*, were the Daughters of *Gorgonia* his Sister, Married to *Vitalianus*, to whom the bare also Two Sons Peter and Phocas. *Alypius* was Married to *Nicobulus* an eminent Person, and was the Mother of *Nicobulus* the Younger, of whom *Gregory* also maketh mention. But although *Nazianzen* being a Bishop, had no Children, yet his Father had, who was a Bishop too, and begot them in Wedlock after he was initiated in the Holy Orders, which we are content, seeing he himself hath no mind to it, to observe for the Cardinal. Amongst his Works which pass under the Name of *Nazianzen*, the Tragedy doth not at all favour of his Style, nor observes the strict Rule of *Iambicks*, according to his Custom, imitating rather *Europides* as our *Fulke* hath observed.

## 41. About

Several Edicts of *Theodosius*.

41. About this present time, *Theodosius* the Emperour gave out a *Rescript* a. C. Th. I. 8. de gainst the *Manichees*, awfull inhabiting in the City as other places. Commanding *Malof*.

that "Every where they should be expelled. Another Edict he published at *Rome* C. Th. I. 5. de gainst Enchanters. Another at *Milan*, Forbidding execution of Malefactours *Offi*.

"in *Lent*, wherein absolution of Souls (as he Phrætch it) is expected: And at the same place by another *Rescript* in the month of *November* he Prohib-

"bits the Assemblies of all Heretical Clerks. But as the Emperour took care for the checking of thos new roots of bitternes which else would have sprouted more, and endangered the true and genuine Corn, so this year he laboured as much for the eradication of the old stock of *Paganism*, which notwithstanding all the Blows it had received, yet ever and anon seemed again to take fresh Root and blosome: *Symmachus* the famous Senator and Oratot having clawed him by a Panegyrick as he had formerly flattered the Tyrant *Maximus*, thought he had brought him by his pleasing Language into so good an humour, that he dared to request of him, that the Altar of *Victory* formerly in the Senate House might be restored. Hereat he conceived such Indignation against him, that he Banished him his Presence; and although afterward he was

so far reconciled to him either through his *Apology* of the *Mediation* of a *Novation* Bishop (as *Socrates* would have it) as both to pass by the Offence, and *Prudentius* the Poet, in his *Carmina* *Deinde* *symmachus* *maximus*.

Who enders to suppose Paganism.

42. Hence it came to pass, to the great grief of the Pagans, that the Capitol was deprived of its Gods, the Nels where they had harboured, being all rent, and broken. And if *Zozimus* says true, Avarice clothed it self with the appearance of *Zeal*; as it ever happens in *Reformations*: For *Stilico*, the Lib. 5. tells us, took away the Plates of Gold from the Door of the Capitol, and his Wife *Serena*, depriving *Rhea* the Mother of the Gods, of those Jewels which hung about her neck, apply'd them to her own private use and ornament. But had the Christian zeal of *Theodosius* stayed here, the Pagans had not frow-

ed so high a degree. Still remained the Temple of *Serapis* at *Alexandria*, Demolishing the Temple of one of the greatest Marks and Encouragements of their Superstition yet standing, famous throughout the whole World for the stateliness of its Structure, the *Rufus. M. et. c.*

*Serapis* at *Alexandria*.

Solemnity of its Worship, and the antiquity thereof; but this very Temple of

this same year, by command of the Emperour, was utterly destroyed. The Pa-

gans of *Egypt* (as we noted before) were of all others most tenacious of their Heathenish Rites, and comported themselves less than any others to the practice and course of the present times, not forbearing to tellise their dislike by extravagant practices upon occasion, as they did at this seafon, raising great Stars and Tu-

mults against the Christians their Neighbours, who had discovered and laid open the wickedness of some of their Gentle Myteries. The destruction of the Tem-

ple had been predicted by *Bellarion* an Abbat, as also by *Antoninus* an Ethnick Philosopher or Magician, which foretelling of his did very much incourage and *Emapius* in *vita Adagi*.

confirm the Pagans, and open their Mouths in pleading for their Gods, though otherwise the los they had sustained by the destruction of their Temple, had shut them with Shame and Conternation. This gave occasion to St. *Augustine* to write a Book concerning the Divination of Spirits, as he himself testifieth

at the beginning of that Work.

43. What indignation was conceived by the Pagans, for the ruine of this famous Temple, appears from *Emapius Sardianus* the Compiler of the Lives of

Philosophers, a Man extremely addicted to Heathenish Superstitions and Magical Arts, and who lived at this time whereof we write. He rails exceedingly against *Theophilus*, whom he calls a Piacular Man, and the rest that were employed in that work deriding them for making War against the Stones, Statues, with other Materials, and twisting them for their Avarice, Sacrilege and Impiety,

in spoiling the place of its rich Ornaments and Treasure. But he hath no pa-

tience when he comes to relate how into these sacred places, as he calls them, were Christian Monks introduced, men in appearance (faith he) but living as filthily as Swine. He adds, that they did publicly commit infinite and un-

Which very much incages the Pagans.

8 speak-

speakable Villanies, yet was it held a piece of Piety in them to Conciliate and defile the esteem and reverence of the Holy place; for at that time (so he goes on) every one that wore Black, and shamed not to appear publicly in bad Cloathes obtained a certain Tyrannical kind of Authority, into such an opinion of Virtue was that sort of men advanced, of whom also is spoken in the Commentaries of Universal History. They placed Monks (so he proceeds in his Ethnick fury) at *Canobus*, that for Gods who are seen no otherwise than by the mind, they might give divine Honours to Slaves and Flagitious persons, for they shewed for Gods the seafound and salted Heads of such, as for the multitude of Villanies, had by the Judges been put to death, to those they bowed the Knee, those they received into the number of Gods appearing all ragged and nasty at their Sepulchres: Amongst these some were Martyrs, others Deacons, and were accounted Messengers and Arbitrators of Prayers and Petitions with the Gods, whereas they were perfidious Slaves, ignominiously subjected to Stripes, and bearing Scars in their Bodies, the Marks and Tokens of their Wickedness and Villanies. Yet such Gods doth the Earth bring forth. Thus the Impious Wretch out of his blasphemous mouth belcheth Lies and Slanders against the glorious Martyrs; a very fit Author for the Cardinal Annualit to use in behalf of his Catholick Religion and Worship of Relicks, against the Heretics of this Age (us poor Protestants) if all be considered: Just such another as *Apcion* or *Tacitus*, or some such lying and railing *Rabbekah*, in the Jewish Matriers.

44. But *Rufinus* hath described, together with this most Magnificent Temple, L. 2. c. 22, &c. the most Flagitious Mysteries wont to be celebrated with those privy Frauds therein used to deceive the People. *Socrates* writes, how *Theophilus* the Bishop L. 5. c. 16, 17. of *Alexandria* being authorized by the Emperour to destroy these Cages of uncleane Beasts, shewed forth to the open face of the World the vain and ridiculous Practices used both in the Temple of *Serapis* and others, causing such things among them as resembled the Yards of men to be carried through the *Forum*, to their utter Shame and Ignominy. That the Pagans inhabiting *Alexandria*, and above the rest such as professed Philosophy, seeing how things went, could no longer contain themselves, but added new and far more grievous Offences to their former Acts, both Tragical and exceeding in Cruelty. They all jointly set upon the Christians, who standing upon their defence, a great Fray ensued, wherein died a far greater number of the Faithfull, than of the Pagans, who now in their cold blood considering what they had done, and apprehending the Emperour's sore displeasure, ran away and hid themselves in several lurking places, of which number were *Heliadius* and *Ammonius*, both Grammarians, of whom *Socrates* saith, he was Scholar in his younger years.

45. But the Fray being over, the Gouvernor of *Alexandria* and the General of the Army came to afflict *Theophilus* in the overthrow of the Temples, which now went down apace, the Idols of the Gods being turned into Kettles and other necessary Vessels, for the Emperour commanded they should be sold for the benefit of the Poor. Yet did *Theophilus* order that some one Idol should be reserved and set up in some publick place of the City, therewith to disgrace the Ethnick Religion in after-time. *Socrates* affires us, that to his knowledge *Ammonius* the Grammarian was much troubled therat; saying, that the Pagan Religion thereby was subjected to much Infamy and Reproach. This was the greatest blow that the publick profession of Paganism had received, this place of *Alexandria* being, as it were, the Founain of that Worship and Superstition, which being destroyed and removed out of the way, the other Houses, which were but as Chapels in comparison of this Temple, were more easily demolished. But the Gentiles acted with despair and rage, assembled all men for defence of their Gods, and killed many Christians, amongst whom was *Marcellus* Bishop of *Apamea* in *Syria*, by whose care the famed Temple of *Jupiter* in that City was demolished. *Sulpicius Severus* tells us also of several Temples razed by procurement of St. *Martin* in *Gallia*, so that the Western Bishops were not behind their Brethren in contributing their utmost diligence for eradicating of this Superstition which held them yet still several years after it could universally be accomplished, so difficult a matter it was to enter into the strong Man's House to bind him and spoil his Goods.

Amongst  
whom was  
Marcellus Bi-  
shop of Ap-  
pea in Syria

Segon. l. 2. c. 15.

46. About

46. About this time it seemed good unto the Church, (so *Socrates* expref. L. 5. c. 19. feth himself) to take away the Office of such Priests, as were appointed throughout every Church, to receive Penitents after Confession, unto the Company of the Faithfull; and that for this occasion. Since the time that the *Novatians* separated themselves, and refused to communicate with such as fell in the Perfection under *Decius*, the Bishops added to the Ecclesiastical Canons, that in every Church a Priest should be appointed, for the re-admission of Penitents, to the end that such as had fallen after Baptism shoulde in his hearing confess their Sin and Infirmitie; which Canon is as yet in force among other Sects, only the true Christians imbracing the Faith of one Substance, together with the *Novati-  
ans* have Banished this Penitential Function. Neither did the *Novatians* at the beginning allow of this addition; but the Bishops now governing the Churches, although they retained this Custom of a long time, yet removed it out of the Church in the time of *Nelarius* Bishop of *Constantinople*, by reason of an heit down upon what account nois offence committed in the Church, in such sort as followeth. A certain Noblewoman came to such a Priest and confessed orderly the Sins she had committed after Baptism, at length accused her self of another Crime, declaring that a Deacon of that Church had abuited her Body. For this Offence, by this means brought to light, the Deacon was Banished the Church, and the People was much moved, awfull in regard of the heinous offence committed, as that the Church was thereby much loaded with Reproach and Infamy. But the Priests being sharply rebuked, and the aforesaid Crime objected to them, *Eudaeon* Minister of that Church advised *Nelarius* the Bishop to take away the Function of the Shewing Priest, and grant free liberty to every one as his Conscience served him, to partake of the Holy Mysteries, to prevent the like Scandal for the time to come. So much did *Socrates* hear of this matter from *Eudaeon*'s own Mouth.

47. About the same time *Theodosius* the Emperour committed such a piece of Severity as gave occasion to such an act of Church Discipline, which as for the Dignity of the Subject hath been remarkable to all Posterity. The thing was this. The Inhabitants of *Thebalaonica* quarrelling with *Botheritius*, the *Prefectus Milites* Theod. I. 5. rum in *Ilyricum*, about their Waggon-driver, whom being imprisond, he refused to release at their desire for the running of a Solemn Race, rose against *Nicophilus*. l. 2. 24. Sezin. l. 7. c. 24. him and slew him, which thing brought to the Ears of the Emperour did much incense him, yet at the intercession of *Ambrose* and other Bishops attending him *in consilium* at *Milan*, his Choler seemed to be allayed, and he promised to pass by and for Theod. A. d. 36. Civit. Del. l. 5. give the Fact. But the Courtiers coming to talk with him persuaded him not *c. 26. aliis* to let goe unpunished a Matter of so bad Example, and thereupon the People being invited to the Circennian Games, were compassed about with Souldiers, whom without any difference of Age or Sex, Guilty or Innocent, fell upon them, *Theodosius* committing an act of Cruelty for which he undergoes Eccl. c. 17. Sezin. l. 7. c. 24. he running through the Streets killed all, awfull Strangers as Citizens, whom they met; so that about 7000 Perfors were thus slaughtered in a matter of three Hours space. The News coming to *Milan*, where the Bishops were assembled in a Synod, *Ambrose* in the Name of all, first by Letters signified to the Emperour, how horrid a Fact he had committed, and that thereby he had rendered himself unworthy of Christian Communion, and when *Theodosius* came to give satisfaction, and remove the Scandal, he publickly and stoutly refused him entrance into the Church for eight Months, till his Penitence might fully appear, enjoying him whilash to make an Edict, whereby Sentence of Death and Confiscation of Goods should be stopped from Execution for thirty days, that the Merit of the Causse might in such a space of time be thoroughly weighed and examined.

48. The Emperour received this Chaffisement with wonderfull Humility, Patience and Moderation, setting thereby such a Canon and Pattern of submision to Ecclesiastical Censures, as St. *Ambrose*, St. *Augustine*, with the rest of the Churchmen and Writers of that Age, and all ever since have both applauded and admired. But *Erasius* an eminent German Physician, so learned in his Art that *Riolan* esteemeth him the greatest man that hath lived since *Fenestrus*, whatever his success was in Theology, wherein he travelled much alio, hath passed a sharp Censure upon this Discipline so severly pressed upon the Imperial Majestie of *Vide Historiam. Theodosius*, terming it an unjust Act, and affirming, that it can never be main- num de origi- plorum. l. 2. c. 15. nes. &c. tem- herein was eminent as in another point, wherein St. *Ambrose* also largely shewed his Ecclesiastical Authority. It was the Custome at *Constantinople* for the Emperours

And is removed from fitting in the Chancel by St. Ambrose of Milan.

perours to fit within the Chancel amongst the Clergy, at celebration of Divine Service, which *Theodosius* thinking with as little difficulty to do at *Milan*, the Bishop would not suffer him to enjoy that privilege and convenience in his Church, but bade him go out and sit with the rest of the Laicks in the body of the Church, to which order he not only submitted whilst he there resided, but at his return to *Constantinople* is said there also to have observed it, though invited by the Bishops to reaffume his former Seat: and *Sixtus* tells us, that his Successours herein followed his example, of which this Historian himself was an Eye-witness. But here for the understanding this and other passages more fully, we shall speak something concerning the form and fashion of their Churches in those Primitive times, with the order of their sitting, and how each Person was placed according to his calling and function, being much assisted in the disquisition of this matter from what our most Learned *Montague* hath written of this Subject.

The first places dedicated to Divine Service.

### Their applications.

The order and method of  
feasting the Congregation.

that no ancient Christian Churches were of an Oval Figure, or *Emiculus*, were incompossible.

50. The most ancient Christian Churches were of an Oval Figure, or *Emiculus*, like some sort of Ships (upon which account the Body of the Church by Canonists is still called *Navis*) long, narrow before and behind, built out on both sides in the middle. In the midst was the Bishop's Seat, stilyed *Ambo* for the Altar, though cent to it, and *Episcopos* for its eminency. At the East was placed the Altar, though at *Ariach* sometime in the West. In the middle was also the *Ambo* or Desk where the Old and New Testament was Read to the People by the *Anagnosetes* or Reader. Round about the Bishop's Seat sat the Presbyters, and behind them stood the Deacons, except the *Primitus Diaconorum*, or the Archdeacon, who constantly attending the Bishop stood close by him, being ever the Eldest in time, and not preferred out of affection; excepting all those Deacons who by course attended at the Women's Seats to see all things decent and in good order. On one side sat the Lay-men, and on the other the Women, separated from the Seats of the Bishops and Priests by *Cancelli* or Rails, as also from each other. At the Mens Seats attended the *Officiarii*, as the Deacons at those of the Women. Young Men if there was room, if not, stood; Boys were with their Fathers, Girls with their Mothers. Widows and Elder Women sat foremost, Married Wives and Mothers by themselves. The Younger sort of Women, if there was room, stood among the Grave Matrons; if not, behind them. The Deacons took care that none talked, whispered, laughed, coughed or sneezed aloud, slept or otherwise maledemeaned themselves in the time of Divine Service, every one being to demean himself with discretion, as understanding the business in Hand, with sobriety, watchfulness and attention to what was done or said. As for private Oratories or Chapels they had none, for private Hours or several Families, which used when afterward it crept into the Church, being

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ing forbidden, and the Ufer confounded by a Council in the Greek Church, we  
find prohibited also in *Gratian's* Decree, by the thirty first Canon of the same  
Council in *Trullo*. Such Clergymen were declared Excommunicate, that admit  
nuptial Baptism, or used Prayers in Oratories or private Houses, which in opinion  
of the Greek Canons is forbidden in the fifth Canon of the Council of *Antioch*,  
and the Thirty first Canon Apostolical (as they are called) and held no better  
than a Schismatical Conventicle, erecting Altar against Altar. However we find  
both by the *Roman* Canon Law, and our own Provincial Constitutions and Cul-  
toms, that Liberty was afterward indulged of having private Oratories or Cha-  
pels to Noble Men and others, a thing perhaps of lesser inconvenience than anot-  
her practice crept very lately into our Churches, both contrary to Primitive  
Patterns and the practice of all Churches, aforesw<sup>t</sup> Reformed as others. Every  
Man must now (as if like Horses, each Christian would kick another) have  
his own Stall so elevated, that he can scarcely look over it, as fit only for  
lolling and sleeping, so that if all kneeled when they Pray to their Maker  
(which certainly is the humblest posture) A Stranger coming in should not  
see one Man in the Church besides the Minister. A Customs which is both the  
effect and the cause of pride, sloth, irreverence and contempt of all good order.  
But enough to our purpose.

51. The Law made by *Theodosius* for deferring execution Thirty Days, is yet extant both in the Code of *Theodosius* and *Justinian*, directed to *Flevianus* and *Præfectus Prætorio of Illyricum and Italy*, in the Name of *Gratian*, *Valentinian* and *Theodosius* from *Verona*, in the Consiliphony of *Antonius* and *Syagrius*, which is eight years before the true date thereof; for else *Theodosius* must have come into *Italy* before the Expedition of *Maximus*, which is against the testimony of all Antiquity, or the Law must have been made by some other than him, which at length was abrogated by *Nicephorus Botaniotes*. But to pass to other matters, *Marcus Miller*, who holding

Stirs about 70. At this time great stir was made by *Fovinian* a Monk of *Milan*, who holding *Siric*. Ep. I.  
*Vivian*. Wedlock equal in Honour with Virginity, was opposed and condemned as a great *Am. Ep. 8o.*

<sup>1</sup> Heretic by *Siricius* Bishop of *Rome*, *Ambrose* of *Milan*, and *Hierome*, the later of *Ecc.* whom in writing against him seemed so to extoll Virginity, as with the *Manichees* Hier. aduersit. *Jovin.* & *Ep.*

to despise and cast doubt upon Marriage, which being very ill related by many good Men, he was forced to write an Apology and explain himself. These

And *Origen*, first were followed or accompanied by others about the writings of *Origen*, of which *John Bishop of Jerusalem* was the great Defender. To him first wrote *S. Irenaeus*, *S. Polycarp*, *S. Irenaeus* the chief City of *Cyprus*, against whom he had con-

*Epiphanius Bishop of Salamis the third century A.D.* ... received great Indignation, both for ordaining *Paulinianus* the Brother of *Hierome* <sup>Op. Hieron.</sup> in *Palestine* out of his own Diocese, and especially when he prayed for using <sup>tom. 3. Ep. 10. &c.</sup> this expression, *Lord grant to John that he may Believe aright*. *Epiphanius* in his Letter to excuseth himself, that he also reckons up many errors of *Origen* maintained by him; and signifieth, that the true offence he had given him was, his reprehending him for so doing.

52. This Letter passing from one to another, *Eusebius of Cremona* deforded *Aet-  
erome* to Tranlate it into *Latin*, and keept it private, which he did about eighteen  
mons. But then *John* made means to get it into his Hands, and accused  
*Hierome* both as an unfaithfull Tranlator, and a turbulent Person, who fought  
to encræat differences in the Church, by adding Oil to the Flame of that Con-  
troversie, which might else have been extinguished. *Hierome* herewith nestled,  
writes against him two Letters to *Pammachius* his great Friend, a Man of Noble  
extract, as descended from the ancient Family of the *Camilli*, wherein he vin-  
dictes himself as to the Tranlation, having used no greater liberty than a  
faithfull and Learned Man justly might. And then he accuseth *John* also  
to the Errours of *Origen*, which he fleweth to have been many, and more bitter-  
ly inveigheth against them than *Epiphanius* had done two years before, though he  
himself had tranlated many of *Origen's* Books, on which he had not been wanting  
to bestow very large Encouragements. But upon this account he also began to speak  
and write very ill of *Rufinus* and others whom formerly he had extolled to the  
Skies. Toward the latter end of one of his Epistles he makes mention of a Solar Ep. 17.  
Eclips, which had happened a few months before, to the great confternation of  
thousands of people, about *Whitfonide*. This fell out on the fixth of *June* one and  
twenty days after *Whitsonide*. And in the same year the Sun was again obfcu-  
red on the fecond of *December*, which *Cabricius* erroneously, if *Capellus* be Judge,  
caſteth back to the twentieth of *November*; and because this Eclips preceded  
the Coronation of *Honorius* forty days, *Profer* and *Marcellinus* write as it had  
fallen on the very day of that Solemnity. Ep. 17. 1. Ep.  
12. 64. Ep. 25.

fall out the very day of that solemnity.

53. About this time in the seventeenth year of his Reign was *Valentinian* the second murdered by procurement of *Arbogastes*, the Frank. *Ambrose Bishop of Milan* made his Funeral Oration, wherein he hath this expression, *He died with-in his armor, and yet enjoys Eternal Life*, for he was but a *Catechumenus* though

53. About this time in the month of January, <sup>timo</sup> the second murthered by procurement of *Arbogastes*, the *Frank*, *Ambrose* Bishop of <sup>timo</sup> *Milan* made his Funeral Oration, wherein he hath this exprefion, *He died with-<sup>timo</sup> uter* *out Baptism, and yet enjoys Eternal Life*, for he was but a *Catechumenus* though so long a Christian, and born of Christian Parents, to prevalence was yet that had custome of deferring Baptift. *Theodosius* was now got back to *Constantinople*, where having Built a Church in Honour of *St. John Baptift*, *Baronius* tells us, that the year preceding the Birth of *Valentianus*, he caufed the Head of that Saint which had been found in the time of *Valens*, to be therein deposited. Concerning this Ceremony, fuch Writers as mention it agree not amonſt themſelves neither as to the time nor manner. Other Translations also of this Head are faid to have been made into *Alexandria* and *Gall* by other Perfons. The *Rhenifts* tell us in their Testamēnt, that *St. John Baptift's* Head is at *Amiens* in *France*: others fay his Head is in *St. Silvester's* Abbey in *Rome*, beſides the ſattered pieces of it in other places. There were also kept two Anniversaries for two feveral Findings of his Head, whereof one was in the Ruines, you muſt know, of *Herodus*' old Palace, and another in the Field of *Emesa*. It's more worth the while to take notice that this year *Augustine* was ordained Priest by *Valerius* Bishop of *Hippo*, to the great content and ſatisfaction of the People, though to his own regret and trouble. Being now Priest, the Bishop caufed him to Preach in his preſence quite contrary to the Cuſtome of *Africk*, which permitted not Presbyters to Speak in the Church when the Bifhops were there; but after this example given, it began to be broken and antiquated in other places.

54. Eugenius whom the Murtherers of *Valentinian* had put in his Place, being cheated by the Promises of the Pagan Prophets, who made him confident of his success, gave them some liberty and encouragement in their Superstition, which caused *Ambrose* to write to him, and blame him for so doing; as also *Theodosius* to make a new Edict for obviating the progres of their Religion, *C. Th. de Pag.* forbidding them absolutely in any place to Sacrifice. He made also several *12.* *Edicts* against the Heretics.

A new Edict was issued to make a new Edict for obviating the progrès of their Religion C. Th. de Pag. forbidding them absolutely in any place to Sacrifice. He made also several l. 12. Laws against Heretics, and ordained that such Debtoris as fled to Churches should either presently be taken thence, or that such Bishops as protected them C. Th. de his should pay their Money, which once fell to the share of St. Augustine when Bi. quis config. ac. shop. He being but Priest as yet, had a great and publick Dispute at Hippo with Fortunatus a Manichee, concerning the Original of Evil, wherein he gave him so eminent a foil, that he durst not any more appear in that City. At this time Parmentianus the Bishop of the Donatists dying at Carthage, Primitianus was first chosen in his room, and then afterward Maximianus by others, whereupon arose a great Schism amongst the Donatists themselves, of which Augustine often taketh notice. The matter being brought before three Councils, Maximianus in them all had the better of his Adversary, but in the Council consisting of three hundred and ten Bishops, held on the Eighth before the Calends of May, two years after the beginning of the Dispute, Primitianus had the upper Hand, which great variety of passions and inclinations very much confounded the Donatists. The year after these things happened the Death of Theodoreius, to the great detriment C. Th. paffim. of Christian Religion, had not his Sons Arcadius and Honorius at their first entry by several new Edicts established and secured the Profusion thereof, receiving as a reward of their Zeal protection from the treacherous attempts of Ruffinus

Theodosius the Jealous and his sons Arcadius and Honorius at their first entry by several new Edicts established and secured the Profession thereof, receiving as a reward of their Zeal protection from the treacherous attempts of Rufinus and his Companions. The same year that Theodosius died, was Augustine in the forty first year Post in vita.

and his Companions.  
55. The year that *Theodosius* died, was *Augustine* in the forty first year of his age made Bishop of *Hippo*, though *Valerius* the Incumbent was yet living. He was for his Piety and Abilities grown by this time into so great esteem, and so much taken notice of in all Countries, that *Valerius* fearing he might be called to some other place, and the Church deprived of so good a Pastor, dealt with the Primate of *Africk* that he might be Consecrated in his life-time, it being a thing highly convenient, and not altogether without precedent. When he had prepared the matter thus, and made the design known to the People, they received it with great applause, and in a manner constrained *Augustine* to accept thereof, though it was flatly against the Canons of the *Nicene* Council for a second Bishop to be ordained to a Church of which he confesseth that both he himself and *Valerius* was at that time ignorant. About this time *Fritigilda* a Queen of the *Maxomanni* hearing of the fame of *Ambrose*, embraced (as *Paulinus* writes in his Life) the Christian Faith, and procured from him a certain Catechetical Treatise for her fuller information therein. At the request of the Bishop, she persuaded her Husband to submit to the *Romans*, and came to Milan

*Milan* to see that good Prelate, but he had left this life e'er her arrival there, dying not full three years after the departure of *Theodosius*, the day preceding the Nones of April and *Easter*-day, after he had sitten in the See of *Milan* 23 years and about 4 months, and scarcely completed his grand Climacterical. As St. *Ambrose* wrote some Books which are not extant, so many now extant under his name he never wrote as is confest on all sides. Amongst the spurious things ascribed to him it's observable that the *Missale* going under his name makes mention of the Feast of the Assumption which was not received till After-ages. Nevertheless his service Book or *Officium Ambrosianum* supposed made by him was long in Durand. t. respect and use, till *Pope Hadrian* calling a Council with Assilence of *Charles the 3.c.2.* Emperor abolished and burnt it commanding that *Gregory* universally to be used. But not long continued this in such esteem but that the *Roman Service* came to be of two fashions, the new and old, as may be seen in *Pamphilus* his Preface before *Microlodus*, who reporteth also out of *Radulphus de Rivo* that about the year 1277 Pope *Nicholas the third* removed out of the Churches of *Rome* the more Ancient Service Books and brought into use the *Missals* of the Friars *Minorites*, informch that about 100 years after the said *Radulphus* happening to be at *Rome* found all the Books to be of the new stamp. But of later chopping and changing hereafter.

56. St. *Ambrose* was followed into a better World by *Natarius* Bishop of *Confantria* p[er] die. *Martin* of Tours departed this Life the night intervening betwixt the 10th. and the 11th. of November. To St. *Ambrose* succeeded *Simplicianus* and in the Room of *Natarius* was consecrated, Feb. 26. *Juba* a Priest of *Antioch*, for his Eloquence firmaned c. 1. *Chrysostome* notwithstanding the opposition of *Theophilus* of *Alexandria* who pretended a right in the Election of Bishops to that See endeavoured to bring in *Isidore* a Presbyter of his own Church. To St. *Martin* that wonderfull Bishop of *Tours* (whole miraculous Life is Written by *Sulpicius Severus* a Roman Citizen, a Noble Man, as *Gennadius* calls him, both in Birth and Learning) succeeded *Brixius* on the 29th. of November, though *Baronius* contendeth that this happened not till the fifth year after, rejecting the Testimony of *Gregory* one of *Martin's* Successors and alleging that of *Severus*. And all these were followed to another Life by *Siricius* the *Roman* Bishop who died February 21. of the following year having fate in that See 13 years and about two months. He first received Monks into the Clergy whereas formerly they were reckoned but amongst the Laicks. In the West also as some observe he disallowed the Marriage of Priests, admitting such to Orders as were Married, but forbidding after Orders received the use of Wedlock. The See was void 20 days and then was Elected *Anastasius* and consecrated on the 14 of March the first Feria, being by Birth a *Roman* and however his predecessor had inveigled against the Marriage of Ecclesiasticks, a Priest's Son, as *Baronius* himself gathereth from his Epitaph.

57. The year wherein St. Ambrose died was the third Synod of Carthage held from the time of Constantine as the Compiler did who yet ought rather to have called this the second, and that which he calls the second he ought to have reckoned for the fifth, <sup>as</sup> Boninus gathered from certain circumstances. In this Synod are said to have been enacted 50 Canons, amongst which none is more remarkable than the 26 which ordains that the Bishop of the first See be not called Princeps Sacerdotum Prince of Priests, or *Suumus sacerdos* the Chief Priest, or any such thing, but only *Bishop of the first See*. This Canon Gratian hath put into

One of whose  
Canons prohibits any Bishop  
of the first See to receive  
the Title of Universal,  
his Decree *a* to which is added *b* neither may the Roman Bishop be called *Univer-*  
*salis*, for Confirmation of which he brings in first *c Pelagius the second* prohibi-  
ting any Patriarch to be called Universal, and then part of an Epistle of *Gregory* to  
*Eudoxius* Patriarch of *Alexandria*, wherein he expostulates with him for giving  
him the Title of *Universal*, defiring him that he would do no more for this  
reaso*n*. *Quia vobis subtrahitur, quod aliter plus quam ratio existat prebetur*. Because  
*so much was taken from him as without cause was given to another*; and then having  
told him that he desired rather to be eminent in goodness than glorious Titles, he adds  
backs or rather illustrates his former reason by a second, adding *Si enim univer-*  
*salem me papam veritatem dicit, negat se hoc esse, quod me fatur et universum; si*  
*sed abit hoc, recordant vera quo vanitatem inflam* & *charitatem vulnerant*. For it  
*your bulles call me Universal Pope, you deny your self to be that which you confess*  
*me to be, Universal, which God forbid*. *Bear those speeches which puff up vanity*  
*and Worm Charity*. No more of the Epistle hath *Gratian* transcribed, this making  
sufficiently for his purpose, but the *Glossars* think themselves concerned to tell

you farther that *Gregory* in that part which follows lets him know that this Title had been offered to his Predecessours in the Council of Chaledon and from other Fathers, but they refused it; and they instance in several Popes, who have had glorious Titles given them by other Bishops. *Baronius* is fearful you should think those words *Neither may the Roman Bishop be called Universel* should be part of the Canon, affluring you they are *Gratian's* own, neither apposite for explication of this Canon but only as a hint or contents of what follows. He disclaims any right the *African* Church had to give Laws to that of *Rome* Superior to it; tells you the Bishops of *Rome* might have some reason to refuse the Title of *Universel*, which yet was their due, and concludes it was out of modesty that even the *African* Fathers refused those Titles which both as *Metropolitans* and Bishops belonged to them.

58. But, what if this Title had been given to several of *Gregory* his Predecessors, or was it to others also as we have formerly shewed especially to the Patriarchs of *Constantinople*. Neither is it material whether the words formerly mentioned were part of the Canon or *Gratian's* own words, for if they were his, and contents of what follows, yet being true contents and being sufficiently made out by what *Pelagius* and *Gregory* lay in the following Canons, we hope the Cardinal will allow the effect and purport of them to be Authentical, though these words be not, the Author of which they will command and direct, allow and reject at their pleasure, as he speaks for or against them. To let pass what the Cardinal takes for granted, and which we shall never yield, that the *African* Church was subject to the *Roman*; though the *African* Fathers had nothing to doe to give Laws to that of *Rome*, yet they might doe it (perhaps) to their own People, for the Canon is not against such as should take, but rather those that should give this Title which those of *Africa* might doe to him as well as others. Whatever reasons *Baronius* alledged for the Roman Bishops their refusall of this Title is not very material, seeing both *Pelagius* and *Gregory* assign a true and urgent caufe, viz. the wrong and prejudice that shoudl thereby be done to other Bishops, which, however out of completness and affection such Titles may have been given both to him of *Rome* and others, yet is a sufficient Bar to all such real and serious pretensions. And if the design of the Canon was to remove or to prevent arrogance in Bishops, it cannot well be imagined against whom this Engine should be levelled, while Pride it should be designed to batter sooner than that of *Rome*, the eminency of which City together with other considerable accidents Elevated the Bishop's Reputation, and drawing the Eyes as well of the *Africans* as others upon him, drew our alle expressions which puffed up vanity and wounded charity as *Gregory* expresseth it.

Another or  
dains that de-  
crees of Coun-  
cil be read at  
the Confer-  
ence of Clerks  
and Bishops.  
Feasting in  
Churches for-  
bidden by a  
Decree of the  
Council of  
Hildegard.

59. To speak of one or two more of those Canons which are most worthy of consideration, the third ordains that Decrees of Councils be read to such Bishops and Clerks as are to be consecrated for their better information how to demean themselves, whichas *Petrus* tells us in his Life St. *Augustine* procured out of a sentence he himself and ignorantly at his consecration offended against the *Nicene Council*. The 30 Canon which forbids feasting in Churches seemeth also to have been made through his mediation, for being very sensible of the disorders which were committed by occasion of this jinking in memory of Martyrs, and at the Graves of deceased Persons, he had formerly written to *Aurelius Bishop of Carthage* Cap. 8. Ep. 46.

Another pre-  
tended one  
counting those  
Scriptures Ca-  
nonical which  
really are A-  
pocryphal.  
put them down. But there's another Canon we must not pass over with silence because they of Rome make noise enough about it, and that is the 47 which reckoning up the Canonical Books of Scripture amongst them count those which we call Apocryphal. But that this Canon is supposititious, at least Doubious, our Divines contend for these reasons. First because it is commonly called the 47 of this third Council of *Carthage*, yet in some Books reckoned the 24th, of another Synod held under *Boniface*, as *Surius Witnelfeth*. Then in this Catalogue are received five <sup>one.</sup> *Symbol* of Books of *Solomon*, which number doubtless is faulty. Again the Synod in *Trullo* mentions & approves both this Synod of *Carthage* and that of *Laudicea*, which it could not do if this Council held for Canonical what the other judges not better than Apocryphal. And lastly, this Synod could not justly receive any Books as Canonical but as the Fathers had received before it, who rejected those Books as it were *ca.* <sup>in contradic-</sup> <sup>genuinis.</sup> <sup>Scriptura lo-</sup>  
tie to them, particularly from \* *Athanasius*, † *Cyril*, || *Cyprian*, *Epiphanius*, <sup>cir.</sup> <sup>[Prest. in Epi-</sup> <sup>to No. 10. Epi-</sup>  
† *Gregory* || *Nazianzen*, *Hierome* and others. Farther we ought to take no notice that Canonical amongst the Fathers is sometimes taken absolutely and simply, sometimes more largely and generally, as it is opposed to profane and secular writings. In the first sense the Holy Scriptures, as we count them, are Canonical <sup>only.</sup>

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{ Arcadius  
Honorius.

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only, in the second not only they but such Books as were composed out of them and contained Histories relating to this Church and in this sense the Canon might say we take all those for Canonical which we have received from the Fathers to be read in the Church. ...  
on the fourth of May was another Synod of

Two other  
Synods held at  
*Carthage*.  
60. The year following on the twenty seventh of May, was the 103. of the  
73. Bishops held at *Carthage*, in Books called the *Fifth*, but which ought rather  
to be counted the *Third*, wherein a Canon was enacted concerning bapti-  
zing of Infants, and a Petition ordered to be put up to the Emperors, for the  
rooting out of Idolatry. And this same year in the 8th. of November, was the  
Fourth *Carthaginian Synod* celebrated by 214 Bishops, who enacted 104 Ca-  
nons, amongst which the 64. ordains, that he should not be accounted a Ca-  
tholic, that defignedly fasteth on the Lord's Day, the 100 forbids Women to  
baptize, the 44 commands that Clerks neither wear long Hair, nor long  
Beards, and the 84. Orders the Bishop do forbid none to come into the Church,  
and hear God's word, whether *Genitile*, *Heretick* or *Jew*, till the *Missa* of the  
*Catechumen*, or that Service was finished, whereat such were suffered to be pre-  
sent. Thus did Christian Religion not only subvert, but thrive, and get ground,  
notwithstanding all the Arts and Devices which *Pagans* could use. For they you  
must know, was the terrible year wherein the Ethinicks had  
foretold the Worship of *Christ*, should receive its Period. Per-  
ceiving as St. *Augustine* tells us, that it was so far from be-  
ing rooted out by persecutions, chat on the contrary it won-  
derfully increased, they devised certain Greek Veres, as giv-  
en in answier to some *Pagan*, who consulted an Oracle.  
These acquited *Christ* of this Sacrilege (as they impudently  
styled it) and laid all the blame upon St. *Peter*, who they foretold should by the  
Name of *Christ* be worshipped 365 years, and then the Religion should spe-  
cifically and infallibly cease. These years added to the 33 years, Our Saviour is sup-  
posed to have lived upon Earth fix the end of this term, according to the vulgar  
Computation, in the 308 year of our Lord, the 6th. of *Florius* the Emperour,  
of *Rome* the 1151, the xi Indiction *Fl. Florius Augustus* the fourth time, and  
*Fl. Eurychianus* being Consuls. founded upon this living Oracle appeared the

*The Pagan Superstition and Temples founded and established both in the West and East.*

61. How vain were the Hopes founded upon this lying Oracle appeared the following year, wherein Paganism it self received another stroak, by putting down the obscene and filthy shew of the *Mamma*, which having been formerly forbidden by an Edict, had been again restored three years agoe, but now either at the Intercession of *John Chrysostome* the Bishop of *Constantinople*, who ceased not to decalain against these *Spectacula*, or it being found by experience, hard to C. *Jusfin. lib. 11. c. 4.3.* C. *T. lib. penn. 15. s. 2.* C. *Tib. l. 15. c. 15.4.*

separate the Sport from its obscenity which had been pretended, was now by another Edict quite abolished. But this was but a Rite or Appendix of Pagan Superstition, which now it self this very year as *St. Augustine* obserueth, went to wreck in all Places, the Temples of the Gentile Gods with their Idols, being every where demolished, especially in *Africk* by *Gaudentius* and *Ierius*, two Counts of *Honorius* the Emperour. Now as it ordinarily happened upon such occasions, the Multitude shewed more Zeal than Prudence, for being licenced by the Edicts of the Emperours, to demolish those Temples of Idols they fell upon many excellent and stately Buildings, and thereby very much defaced the Cities. This drew forth a Refrige from *Honorius*, commanding the People to abstain from publick Buildings, and permitting lawfull Sports, and such Recreations as were harmless and free from Pagan Impuritie: *Aradius* in the Ealt gave them liberty to demolish such Temples as were in Country-Towns, and though in Cities they were permitted to stand for an Ornament of the Places, yet did Christians remove their Idols, and convert them to the use of their own Religion, which was generally done in all Places, though some were granted to private Perfons, as appears by a Refrige, dated 16 years after this, and directed to the People of *Carthage*. Here the most magnificant and stately Temple of their *Dea Calefis*, was turned into a Christian Church, and received the Chair of *Aurelius*, the Bishop of that City. This *Dea Calefis* of the *Carthaginians*, was the same with *Abarthe* the Queen of Heaven, and Goddess of the *Sidonians*. The Idol which gave Oracles, as *Capitolinus* tells us, was placed upon a Lion, and contained most of the Names of all the Pagan Deities, being worlipped by severall sorts of

De Civitate Dei, lib. 18. cap. ult. —  
- Christum quidem ab his tanquam  
- crilegii crimine faciunt innocentem.  
- erum autem maleficia fecisse subjunguntur  
- coleretur Christi nomine 365. Annos  
- unde completo memorato numero Annorum  
- mera summa finem.

erold shoud by the  
igion shoud spec-  
Our Saviour is sup-  
ding to the vulgar  
*ius* the Emperour,  
fourth time, and  
troak appeared the  
troak, by putting  
wing been formerly  
, but now either  
mople, who ceded  
experience, hard to  
, was now by a  
*C. Jufin. lib.*  
*11. c. 43.*  
*C. Th. de penne*  
*leg. 17.*  
*C. Th. l. 5.*  
*16. §. 2.*

observeth, went to their Idols, being appenedth upon such for being licenced by Idols they fell up-

C. Justin. c. I. c. 11. §. 3.  
Sicut sanctis Templorum probemus  
ta volumus publicitorumque ornamenti  
etervari.  
Ibid. §. 4. Ut profanos ritus tam salutare  
viri legi subnoruitur, ita quod si fecerint conuenientia  
temporum et communione omnium latissim non  
assimilari submerserit inde ab aliis ut illo sacrificio  
et iure attulit ultra superficie damnable. Et  
Ibid. §. 5. C. Th. l. 16. Herodian  
l. 5. cap. 15.  
Διάτοι μὲν ἦν αὐτὸν Οὐεραγγελία πρόσωπον,  
οὐαὶ δὲ τοῖς Αρεζηγέσι οὐρανοῖς Σταύρῳ θι-  
δοροτις.

and stately Temple of  
received the Chair  
*the Carthaginians*, was  
*the Sidonians*. The  
on a Lion, and contained  
by several torts.  
of

of People, by reason of the Diversities of Names, rather than distinction or variety of things, as St. Ambrose informeth. For though this Goddes was married by *Heliogabalus* the Emperour to his God, we do not hear he was fruitful.

62. Chiricians having the liberty either to demolish or rife those Pagan Temples, had opportunity to pry into, and discover the inwards and most secret Mysteries of their Superstition. Herby was the impoture of the wooden Snake discovered at *Rome*, where a quick one, or that of *Esculapius* (who had many hundred years before, because of the Plague been pretended to be brought from *Epidamnum*) was said to live in a Cave. And the Privacies of *Apollo Palatinus*, being now unlocked and searched, the Books of *Sibylla*, wherein the remarkable Accidents and Fatalities of the City were said to be predicted, were found and burnt by *Stilico*, which *Rutilius* a Pagan Poet of that time sadly laments. Neither did the Gentiles take this patiently, sit still and look on, but in several Places made Injuries, attempted the Refuse of their Idols and Temples, and suffered not the Chiricians to overcome without a bloody Triumph. At the same time the Church was vexed by Intelline differences and disputes. For in Africk the *Donatists* plaid such Pranks, that the Emperours Command by an Edict, that the *Roysters* which roved up and down should be punished and restrained by the Sword. Whereupon *Petilianus* complaining, and crying out *Aug. ep. 202.*  
*C. The Epif-*  
*gainst Persecution, Aug. 202.*  
*Agathinus* replies that Thieves and Robbers were not to be heard if they quarrelled with Migratrices for restraining their Villanies. The *I. 2. c. 43. Sc.*  
*Manichees* were also so insolent, that this same Bishop who had more reason to understand them than most others, found himself concerned at this time to write 33 Books against *Faustus*, a Ringleader amongst those Heretics. The contentions about the Writings of *Origen*, rather increased than otherwise, against which *Herome* was the main Combatant falling foul, especially on *John the Bishop of Jerusalem*, with whom to some Persons he seemed rather to be offended than with *Origen* himself, yet did the Episcopal Dignity of *John* somewhat reprove his Choler which flew all out upon *Rufinus*, whose Person was not guarded by any such Circumstance. But he bitterly inveighs not only against him but all *Origenists*, who some years before had in appearance made up the far greater part of the Christian World. When *Theophilus* Bishop of *Alexandria*, conceived they were to be wone and reduced by fair means, *Herome* tells him by Letter, that such Levity displeased many good Men, and so far wrought with him, that he not only expelled them out of *Egypt*, but that they might be so used in other places, wrote his pauchal Letters against them, by which for the following year he appoints *Easter* to be kept on the 19th of *Pharnuth*, or the 14th of April, requiring *Epiphanius* to procure his Letters to be published throughout *Asia, Pamphilia and Thrace*. Hereupon the *Origenists* are also condemned by the Refcripts of the Emperours.

Which caused Interruptions in divers Places.

The Roysters punished by the Edict of the Emperours.

The Origenists condemned.

A Provincial Council held at Toledo.

63. In the 400th. year of the ordinary *Era of Christ*, the Consulship of *Fl. Stilico* and *Fl. Aurelian* in the Month of September, was the first Provincial Council held at *Toledo*, a City of *Tarracoma in Spain*, consisting of 19 Bishops, for settling matters about the *Priscillianists*, wherein were composed twenty Canons for establishing Ecclesiastical Discipline. Hercof the second is observable, which *Gratian* hath inserted into his Decree, forbidding Penitents to be admitted into the Clergy except upon Necesity, and then amonsgt Door-keepers and Readers, yet so not to read the Epistles or Gospel. And if any had been formerly ordained Deacons, they were to be reduced amonsgt the Subdeacons, sitting with them as the *Gloss* expounds it in the Quire, and at meat, but without performing any thing of the Office. Now they explain whom they mean by Penitent, viz. such as solemnly did Penance, for having after Baptism committed Murder, or other grievous Sins, and had been reconciled to the Church in Hair-cloth. The 8th. Canon forbids any one who had served in the Wars against Christians to be received so high as the Degree of a Deacon. Several of the rest concern the Wives and Children of Bishops, Priests and other Clerks, which whilst the Fathers were enacting, and endeavouring for Peace and Unity in *Spain*, the Difference still continued in the East, concerning the Opinions and Books of *Origen*. From the East the Contention flew into *Africk and Italy*, and in *Rome* *Origen* found many Favourers, amongst which *Melanias* was very eminent, who much favoured the Cause and Person of *Rufinus*. But *Marcella* a notable slicker for the other Party, with *Principia* were so addicted to *Herome*, that they ceated not to infligate, by all means possible, *Anatolius* the *Roman* Bishop against *Rufinus*, whom they procured him to cite to render a reason why he had translated the Books of

*Contra Symmachum.*

*C. The Epif-*  
*gainst Persecution, Aug. 202.*  
*Agathinus* replies that Thieves and Robbers were not to be heard if they quarrelled with Migratrices for restraining their Villanies. The *I. 2. c. 43. Sc.*  
*Donatifi. c. 11.*

Or for conve-  
nient hat.  
*Diss. sc. e. p.*  
*milt. Placit.*

of *Origen* *at* *at* *Rome*, and after he had mighty exalted them to the World, had presently thence withdrawn himself. He answere without making appearance by Letter, that he had not fled from *Rome*, but returned into his own Country, which he had not seen for full thirty years; that he was now weary and broken with Travel and Old Age, and therefore resolved there to fix, and that he had not been the first Tranlatour, nor had first extolled and commended to the World the Works of *Origen*. This refual provoked *Anatolius*, not only to condemn *Origen* but *Rufinus* too, and the following year he renewed his *Anatolius Bi-*  
*shop of Rome* *sure*. Afterward he seemed somewhat to relent, and incline a little to the *Orige-*  
*nists*, but as *Herome* writes, was then tranflated, left by intrety he should be brought to after his Sentence formerly given. For he died on the twenty seventh of April of this present year, as some gather from certain Writings of *St. Herome*, after he had governed but three years, though *Baronius* contends that he died not till April following, and so fate in the See of *Rome* four Years, a Month and thirteen Days. Of his Actions recorded this is most remarkable, that he compelled Priests to stand whilst the Gospel was reading. For at this awfull as at other times, there being great emulation betwixt Priests and Deacons in the *Romish* Church, the Deacons puffed up by the continual Addresses made to them from the People, because they dispensed the Goods of the Church, preffed upon the Priests, presuming to fit amongst, and give them their Blessing in the ordinary Feasts, and the Priests on the other hand acted by too much Indignation, difdained to stand upon their feet, when the Gospel was read by the Deacons.

64. We have formerly told the Reader, that *Theophilus* Bishop of *Alexandria* being by *Herome* incensed against the *Origenists*, banished such Monks as were of that Perswasion out of *Egypt*. These men betake themselves to *Constantinople*, the Bishop whereof they acquaint with their grief, and indeavour to get him against *Theophilus*. Having the advantage of speaking face to face, they brought him into a good Opinion of their Caufe, and made him patronize their persons by writing to the Bishop, whereby a very ill understanding was begot betwixt the two Prelates. But the Monks perceiving that they had profited little by seeking the Patronage of *John Chrysostome*, and that *Theophilus* was rather the more incensed both against themselves and him, made their Addreses to the Emperour, to whom they accused their Bishop of so heinous Crimes, as very much indangered his Head. *Chrysostome* being suspected to have an hand in the design, was verily ill spoken of by the Party of *Theophilus*, and now *Epiphanius* ingages himself openly in the Quarrel, who having feint the Decrees of the Synods held at *Alexandria* and *Cyrus* against the *Origenists* to *Constantinople*, when he perceived he profited nothing, but those men were rather kindly entertained, refolved to go thither and oppose them in Person. In performing his Resolutions great Content happened betwixt him and *Chrysostome*, concerning which, various, uncertain and several incredible Reports are made, but *Epiphanius* in one respect had a great advantage of the other, for *Chrysostome* by the severity of his Carriage and Reproofs had incurred the displeasure of many persons, but especially the haterd of the Great Ones at Court. His rigorous Exaction of Discipline made his Clergy hate him. His refual to eat with other men, and to be present at Feasts and lawfull Divertisements increased the rumours, and gained credit to the Reports *Sc. 1. 6.*  
*4. 6.*

which they had raised, when he fell upon the Magistrates and Courties, they by their Countenance and Interest gave reputation to his Accusers, but when he came to fall out with *Eudoxia* the Empress, that utterly lost him. The infideling Invective he made against *Eutropius* the Eunuch, who took Sanctuary in the Church after he had procured the Emperour to take away the Privileg of those places, being against a man in misery, though a guilty and obnoxious person, got him the Repute of ill-natur'd and Cruel. The thing that preferred his Reputation and life was his excellent Preaching, which yet was the Jeſuſeemend of by reason of an Amulator he had in the City.

65. This was *Severianus* a *Syrian* Bishop of *Gabale*, who understanding that *Antiochus* his Countryman the Bishop of *Ptolemai* had got good store of money by preaching at *Constantinople*, made him a flock of Sermons, wherewith he came and set up in that City. At first by his Flatteries he prevailed much upon *Chrysostome*, and got his good esteem, but being popular for his Sermons, when the Bishop had withdrawn himself to *Epheſus* for filling that See, then vacant by the death of the *Diocesan*, he began to make a Party for himself, and draw the affections of the People from their proper Paſſion to himself. The Jealousie which hereupon arose was increased into Enmity it ſelf by means of *Serapion*, an infor-

gent and turbulent Deacon of that Church, who on a time refusing to rise up and shew respect to *Severianus*, though a Person so far above him as dignified by the Character of a Bishop, *Severianus* thereupon could not forbear from reviling him, and brake into this Expression, *If Serapion die a Christian, then Christ was not made Man*. The latter part of these words *Serapion* relates to *Chrysostome* as spoken by themselves, who thereupon having this advantage as he thought against him, flew out into great Passion and Invechives, neither would be reconciled to him till *Eudoxia* the Empress in the Apostles Church cast her young Son *Theodosius*, if *Socrates* was well informed, at his feet. Whatever he did in this case, if he was not already, long it was not e'er she fell out with him, and conceived an implacable hatred against him. The Emperour *Leo* in his Oration in praise of *Chrysostome* affilgeth the original cause to his rebuking of her for spoiling the Widow of one *Theognissus* part of her Husband's Estate, who had been unjustly condemned, and defrauding another Widow of *Alexandria* of a Sum of Money due to her. It's reported of her, that she fell out with *Epiphanius* at his coming to *Constantinople*, because he would not condemn *John* of Heresie, threatening to open the Idol Temples and permit the Pagans the exercise of their Superstition. However it's reported from several hands that *Chrysostome* and he parted in displeasure, and at his departure they mutually prophesied, he that *John* should die in Exile, and *John* that he should not live to return to his own See, both which it's said came to pass, though there be no great certainty concerning the time of *Epiphanius* his death. Amongst the Writings which go under his Name, the Oration in praise of the *Virgin Mary* is none of his, though cited by *Baronius*, *Canifus*, and *Castro*, but a Declamation of another *Epiphanius* of later time, smaller Learning, poorer Credit, and Authority in the *Mountaine*.

Two Councils held at  
*Milensis* in  
*Nomidia*.

66. This same year, viz. the CCCIII<sup>o</sup> of the ordinary *Æra of Christ*, was Tom. Conc. i.

a General Council of the African Bishops held at *Milensis* in *Nomidia* under the presidentship of *Aurelius* Primate of *Carthage*. There was another held at this place some fourteen years after, and the Canons of both are confounded by the compilers, as also with those of other Synods, for the first eight in order which respect Pelagianism can hardly be thought to have been made by the Fathers at this time wherein that Heresie was scarcely born, at least known unto the World. In the date the Collectours give the title of *Clarissimi* to the Emperours, which how ridiculous it is, appears by what we have formerly discoursed of such titles of honour, they had found *V.C.* in the Copies, which standing for their fifth Consulship they thus ignorantly interpret. In the mean while the enemies of *John Chrysostome* proceeded in their plots and designs against him. *Socrates* and others tell us, that being displeased with the Emperors for taking the part of *Epiphanius*, he flew out into invectives against all Women, and spake so despicably of them in his Sermons, particularly from that Text, *Gather to me those that eat of the table of Jezebel*, that he being made to believe he meant no other than her self, and *Antiochus* and *Severianus*, whom he maintained in the City, complained of him to the Emperour. It happened opportunely for them that *Theophilus* Bishop of *Alexandria*, being then summoned to Court as a criminal, was on his way thither. He is received not as such, but in triumphant manner lodged in the Palace, say some, and now private Cabals are held for the methods and ways of destroying *John*. They sent some Spies to inquire out the faults of his youth, thence to get some reflecting matter, but the design not taking, seven and thirty of them met together at *Chalcedon*, whither they cite him four times to appear before them, and when he refused them as unequal Judges, and was defended by forty other Bishops which assembled to him at *Constantinople*, they condemned him as contumacious and deposed him from his Bishopric. When word hereof was brought to *Constantinople* all the City was in an uproar, watching day and night, till their Bishop should be taken from them, but the importunity of the Emperors was so pressing upon their Husband, that by his command a guard of Souldiers took him by force, and put him by night into a Boat, carried him to *Pretium* a Mart Town of *Bithynia* owing against *Nicomedia*, the People following and oppressing the Souldiers to no purpose.

*John Chrysostome* of *Constantinople* deposed.

67. This violent hurrying him away so enraged the Multitude that a great Sedition followed. As those in adversity are generally pitied, many that formerly had spoken against him, began now to take his part, and the Sermons of *Severianus* did but add Oil to the Flame, who ceased not to proclaim against him, not as a Man that had been condemned for any Crime, but only as a proud and insolent person. Things came to such a pass, that the Emperour with those about him thought it requisite to recall

But recalled. recall him, and accordingly *Brisio* an Eunuch belonging to the Emperors was sent and brought him back to the City. *Theodoret* lays the cause upon a great Earthquake, which happened at this time, by which *Eudoxia* was terrified and driven into this revolution. At his return he would gladly have remained without the City, till he could be acquitted by another Assembly, and solicited the Emperour in that affair, but the People compelled him to go to his Church, and to preach to them as at other times, whence his Adversaries gathered matter again wherewith they charged him upon the next opportunity. He continued in his Chair for about the space of a year preaching to the People those excellent Discourses, which being taken from his Mouth in Short-hand by some on purpose appointed, were afterwards published, to the great edification of the Church in all succeeding Ages: At length he spit himself upon the same Rock, incurring afresh the displeasure of the Emperors upon this occasion. The People erected her a Statue of Silver upon a pedestal of Porphyre very near to the Church of *Wisdom*, and at the Dedication celebrated Shews and Plays after the accustomed manner. Now either for that there was something in this Solemnity which favoured of Impiety and Superstition, the bonds of Christian liberty, and Imperial Laws made concerning such matters being violated, or because the place being too near the Church the noise and tumults made a disturbance in Divine Service, and in a manner prophaned the Ground; or out of his innate prejudice against all manner of *Spectacula*, and the severe austerity wherewith his best friends cannot deny but he was much transported, he declaimed earnestly against the thing. The Emperors herewith being sore nettred, and with the many scoffs and taunts he used against such as were Authors of the Solemnity, threatened him deposition and death also, and easily persuading *Arcadius* her Husband to lend her his Imperial Authority, wrote to the Bishops his Enemies requiring them to meet with all speed at *Constantinople*. *Chrysostome* upon notice *Scri. 6. c. 16.* Lat. vol. 18. hereof so far accommodated himself to the humour and condition of the times as *Gr.* to make another Sermon against her with this *Exordium*, *Herodias regath aſſh,* *ſtomacheth again, danceth as formerly;* *ſtill ſeeketh the Head of John to be preſented in a Platier.*

68. His Enemies the Bishops being re-assembled consulted all manner of ways how to accomplish the butchery for which they were called. In conclusion, when they had examined many Witneses but found no testimonies strong enough to convict him of any crime, they fell upon that point upon intruding into his See, and produced against him the Canon of the Council of *Antioch*, which ordains, *That whosoever being depozed justly or unjustly ſhould repaſſe himſelf of his See, without a Synod conſiſting of a greater number than thoſe who depozed him ſhould be again expelleſd and made irregular*. Against this Canon he justly excepted that it was made by the *Arians* on purpose to intrap *Athanasius* and therefore ought not in conscience to be urged against him, but they easily overruled his Plea by interest in the Emperour, whom having wearied with their importunities they procured to remove him. At first he was commanded to keep his Houſe, but when he refused to neglect his duty in the Church, except compelled to do, and his Enemies ſtill urged his expulſion to *Arcadius*, he was at length carried bound like a Malefactor into exile, thoſe Bishops that were of his Party being imprifoned, and the People in vain bemoaning as well their own los as the ſufferings of their Paſtor. Preſently after happened a dreadful Fire, which beginning in the Church flew thence into the Palace where the Senate ſate and did very much miſchief. The followers of *John* the exiled Bishop accused the Partizans of *Theophilus* as *Aut. Leg. Palladii Dial. de Vita Chrysostomi* throughe thereof, and they again charged them with it, whom they branded with the Name of *Johannites*. *Socrates* indeed lays it upon them as done out of indig- *Ang. de lau-* *nation at what the Bishop ſuffered, however ſuch inquisition was made, and ſuch tortures inflicted upon them by *Optatus* a Pagan, the Prefect of the City, that ſeveral of them upon this account have had the Honour to be reckoned amongst *Martyrs*. *Chrysostome* ſeeking no relief could be obtained in the East, where *Theophilus* his bitter Enemy was ſo potent, betook himſelf to the Bishop of *Rome*, whom by Letters he acquainted with his caſe. This was *Innocent* who ſucceeded *Anatolius*, after the Church had been vacant one and twenty days. He would gladly have promoted and ſhewed the Power and Interest of his See, in giving him alſitice, but his endeavours aſwell as aims were to no purpoſe.*

69. For the Enemies of *Chrysostome* to fill his Chair, and cut off all hope of his Reſtitution, elected Bishop of *Constantinople* *Arſafius* an old decrepit Man, of fourcore years of Age, Brother to *Nectaris* who had formerly governed that See, a Man leſs Eloquent than Fishes, and a worse Singer than the Frogs, if *Palla-*

*Palladius* be Judge, but of singular modesty and of meek behaviour, in the opinion of *Socrates*, who thereupon observed, that the Church in his time enjoyed great ease and quietnes. But many contemning him for the vast difference they found betwixt his parts and those of his Predecessour, and especially induced by a sense of that wrong which they conceived to be done to *John*, refused utterly to communicate with him, and separated themselves from his Church, which so provoked those of his Party, that great Persecutions were raised against them, some Imperial Edicts being procured for correction and restraintment of those who refused to communicate with him and his Fellow Bishops. In the mean time, whilst Christians by perfecting one another, and rending the fairies Coat of Christ, gave matter of scandal to the Enemies of their Religion, a greater matter of scandal was offered to such in the West, by renewing a great and solemn act of the old Pagan Superstition. This was the Celebration of the old Secular Games, which had been omitted ever since the Conversion of *Constantine* Vide Part 1. the Great, but now by permission of *Honorius*, who was made to believe that p. 661 *scilicet*. the omission of them would be fatal to the City, were for this one time more restored. Concerning these Solemnities, we have heretofore sufficiently spoken. This was the two hundredth year from that wherein *Severus* the Emperour celebrated his Games of an hundred and ten years, whereby it came to pass that they were confounded with the Centenaries, but the *Romans*, out of a fond respect to their old Superstition, defred to have them this way celebrated rather than not at all; and *Claudian* in the name of other Pagans, overcome with joy in Poetick Raptures, celebrates the praise of the Emperour for this so great an expression of kindness to his Subjects of the old stamp. But the Pagans having this Inch of liberty given them, improved it (as the Proverb hath it) to an Ell broad, procuring the old *Spectacula* or *Gladiators* also to be restored, to the *Prudentius* view of which the Vestal Virgins went out in a solemn Procescion. For these *dauber Sym- Gladiators*, and other things, as Divines observe, the Land groaned, and both Emperour mach. c. 2. and People suffered the dreadful effects of God's Anger and Indignation, which within a year or two abundantly shewed themselves in the Invasion of *Italy* and other Parts of the West by the Barbarous Nations.

*Asiacus of  
Constanti-  
nople dies.*  
*Atticulus de-  
lected in his stead.*  
*John Chrysostom  
dies in ex-  
ile.*

70. The same year that *Chrysostome* was driven into exile, St. *Augustine* the Bishop of *Hippo* disputed publicly in his Church two days together with *Felix the Manichee*, who overcame with his Arguments, confessed the truth, and renounced his errors. The year following, being the four hundred and fifth year of our Lord, in the second Consulship of *Stilico*, and the first of *Anthemius* on the eleventh of November, *Asiacus* the pretended Bishop of *Constantinople* died, having held the See a year and two months. About the Succession great heats and contention arose, and the Disputes continued for four months, after which in the next year, in the sixth Consulship of *Arcadius* and the first of *Probus* was *Atticus* Elected, a Man born at *Sebasteia* in *Armenia*, brought up in the Monarchical course of life by those of the *Macedonian* Heretie, from which afterward turning to the Catholick Faith he was made Priest of the Church of *Constantinople*, and became a stickler against *Chrysostome*; of mean learning, but of very good natural parts, and fit for bufones. By this means was *Chrysostome* kept out of his See, and still imprisoned, very hardly used, and removed at length from *Ara-  
palaeum* ubi  
Sect. I. 5. c.  
Sect. I. 8. c. 27.

*John Chrysostomus dies ex parte.* By reason of his great eloquence, he was often called *the golden-mouthed*. He was a man of singular piety, and fit for bishoprics. By this means was *Chrysostomus* kept out of his See, and still imprisoned, very hardly used, and removed at length from *Ara-saphra*, toward *Pityensis* on purpose to harass him to death, in which journey he died, and passed to an heavenly Country, whom in this World neither his eminent Piety, singular Learning, nor incomparable Eloquence could protect from the calumnies of Sycophants and unjust oppression. He was born at *Antioch* in *Cœlophrygia* upon the River *Orontes*, of a Noble Family, his Father's Name *Secundus*, and his Mother's *Anchifa*. He studied at *Athens*, where applying himself to *Libinas* for Rhetorick, and *Andragathius* for Philosophy, he profited in Learning to the admiration of the whole University, being yet a Pagan. c. 2. Afterwards he and his Parents were converted, though he was very well learned in the Laws, yet resolving to betake himself to the Monastery, he studied Divinity under conduct of *Diodorus*, *Carterius*, *Eusebius*, *Emilius*, and *Basil the Great*. Then was he made Reader of the Church of *Antioch* by *Zeno* Bishop of *Gara*, a Deacon by *Meletius*, after three years by *Eusagrius* a Priest, and at length Bishop of *Constantinople*, and Patriarch of the Churches throughout *Thrace*, *Aisa* and the *Maritime Coasts*. A most excellent both Man and Christian, but as such want not their failings, so is he observed to have been too rigid and austere, by which defect he seems partly to have brought much trouble upon himself. He wrote some Books whilst yet a Reader, some when Deacon, others when Bishop. *Sect. I. 8. c. 27.* *Palaetus ubi* *Nicop. l. 10.* *Prost. l. 5.* *l. 23.* *l. 1. Me*

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Honorius, etc. 143

when Priest, but most after he came to be Bishop. His Works yet extant were by *Erasmus* digested into five Tomes, since that published in an Excellent Edition by our Sir *Henry Savil*. Many Spurious pieces bear his name, which *Sixtus Se- jenensis* and others have detected. The *Liturgy* said to be his is of the same stamp, for it hath a Prayer for *Alexius* the Emperor who was Born long after his death, and for *Nicholas* the Pope or else the Patriarch of *Constantinople*. The Copies much differ one from another. Amongst the Saints there remembred mention is made of *Chrysostom* himself. Worshipping the Image of *Christ* is spoken of, where-as he in his genuine writings as his *orth* born *Matthew* accounts the Art of Painting Superstitious; and the second *Nicene* Synod thought it scarce up all the Testimonies it can in behalf of Images, yet never citeth the *Liturgy* of *Chrysostome*.

Several Judgments upon his persecutors. *Ecclesiastical Writers* observe that many and remarkable Judgments fell upon his persecutors not long after they had accomplished the effects of their Malice. Observable is that story told of *Cyrinus* Bishop of *Chalcodon*, on whose foot *Maruthas* Bishop of *Mesopotamia* treading against his will, when they were assembled in a Synod against *John*, it so corrupted the bridle that he was forced to cut it off, the purfication running over his whole Body and falling at length into his other Foot he was constrained to lop both and miserably died. *Theophilus* Bishop of *Alexandria* whole carriage in this busines makes us suspect he too much deserved the Character given him by *Socrates*, notwithstanding that *Baronius* would fain make him a good and holy Man, not long after was taken with a Pain in his side and died. *Antiochus* and *Severianus* scarcely overlived him. Hail of an unusual bigness fell at *Constantinople*, four days after which was taken away *Eudoxia* the Empress by a miserable manner. Neither were other Calamities wanting, as Plague, Famine, Inundations, Earthquakes, Droughts, Wars and such like miseries as shortly after befell *Greece*. However *Chrysostome* was looked up on in the East whilst he lived, when dead his memory presently began to be very pretious throughout the whole Church, which *Innocent* the Bishop of *Rome* perceiving excommunicated *Asiacus* his Successour, though already departed this World, together with the Emperor *Arcadius* and *Theophilus* the Bishop of *Alexandria*, if credit may be given to the later Greek Historians, and a Book in the Vatican Library cited by *Baronius*, whereas the more Ancient Writers and those of better Note relate no such matter, and *Theophilus* whom they will have deposed fate fast in his See till his death, not to speak that the Synod which Condemned *Chrysostome* how unjustly soever could not with more Justice be condemned by *Innocent* without an hearing.

72. The year following, being the 408 of the ordinary *Era of Christ*, *Honorius* the Emperour published some Reccripts against the *Donatists* and *Pagans*; which upon the death of *Stilico* were become high and domineering in *Africk* to such a height that pretending such Laws had been made formerly against them to have been his mere device without any Imperial Authoritie, they rose up *against* *C. Th. de heret.*  
*veral Patri-  
arch, Faustus,  
Calixtus  
and Hippo.* *c. 19. & de  
Paganis.*

phorus Bl-  
of Ani-  
dies.

with the forfeiture of their remaining Privileges. About this time died Porphyris Bishop of Antioch a great Adversary of Chrysostome, who after the death of Flavatius had invaded that See by fraud and Tyranny. For whilst the whole Sogm. l. 2.  
City in the grove of Daphne was intent upon the *Spektakula*, he was ordained Bishop by Severianus, Acacius and Antiochus those of his faction with such speed  
that

that many accustomed Rites were thereby omitted, for which fact the People was so enraged that they had set fire to his Houſe and burnt him, but that by strong hand they were overpowered by the Gouvernor of the Town, whom he had corrupted with Money. In his place was chosen *Alexander* a Man brought up in the Monastical course of Life, and of great repute for Piety and Learning, who by joyning in one of the parties of *Paulinus* and *Melletius* had left forty years, from that Church, and made an end of that Schism which had lasted fifty years, from the Election of *Eusebius*.  
A. Circa Regn. Rom. besieged by *Alaricus*, upon which occ.

Alaricus lays Siege to Roma. 73. The next year was the City of *Rome* besieged by *Alaricus*, who having been taken by *Alaricus* being the 410 of  
the Pagans betook themselves to their false Deities, *Zoximus* their Historian relates that *Innocent* the Bishop of that City did secretly consent to certain solemnities of that superstition induced by the great proffers made by the *Tuscan Arupices*, for which report as a mere Scandal *Baronius* is exceedingly concerned. Considering the temper of the relater we cannot but joy with the Cardinal in his charitable opinion, (though this be not so much a reaſon to him as ſomething elfe, and he refufe on Authority how vile foever of which he may make uſe againſt his Hereticks) yet cannot but wish that he who shewed fo much zeal in behalf of a particular Bishop would have employed a little in oppofing ſome Reliques of thofe Heathenish impieties which yet cleaved to the Profefſours of Christianity. For not to �peak of that Deluge of Wickedneſs of which *Chrysotome*, *Hierome* and other Fathers of this time complain, which spread both over the Eastern and Western Empire, the Emperours though Christians as well as their Pagan Predeceſſours ſuffered their Images to be adored, and this very year according to the old Eutoupe ſpeak of themſelves as Gods, and Attribute Divinity to their Perfons, none opening his Mouth in reprehencion of ſo unwarrauntable a praſe. Notwithſtanding the Fathers of the Church, to give them their due in this particular, ceaſed not to claim againſt the *Spelæaſta* and the Licentious practices of the Stage, of which the Pagans, as *Augustine* obſeruest, were the firſt Founders, yet Christians till too much loved and retained thefe obſcene Sports, frequenting Bawdy Houles, *Satyrus* also complains, and the Emperor *Honorius* is noted as guilty of inceſt for having Married two of *Stilico*'s Daughters Succeſſively. Yet amidst thofe great diſculties wherewith at this time he was incubimbed, he forgot not to publish ſeveral wholomeſe Laws againſt Magicians, Pagans, Jews, and the lateſt mentioned *Catilice*, which are yet extant in the Code of *Theodosius*; and in behalf of Priſoners alſo, commanding that every Lord's day they ſhould be let out of Priſon to receive the Alimes of good People, and to the publick Bathes for the Improvement of Religion; the conſideration of which made St. *Hierome* deny it was for his Sins that ſo great Calamity now befell his People, and lay the Siege and Captivity of the City of *Rome* at the Doors of the obſtinate and perfidious Gentiles.

Theodosius publisheth several Rescripts against the Priscillianists, &c.

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Honorius,  
Theodosius II

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of *Ptolemais*, concerning whom some admire he should be reckoned amongst the  
most celebrated Writers, much more intrusted with so great a charge. He was born  
a Greek and Pagan, of a Noble family, in his Youth given to Hunting and the  
study of the Liberal Sciences, wherein he excelled being of the Platonic Sect.  
*Eunapius* who calls him Bishop of *Cyrène* desirous not to forget him; that the excellency  
of his virtues, as he faith, might set forth the simplicity of his Style,  
writes, that he was so eloquent and so profound a Philosopher that being had in  
great admiration by impartial Christians they perwaded him to be Baptized, and  
take upon him the Priestly function, though he neither admitted nor would be  
brought to believe the Article of the Resurrection; and this they did, hoping very  
charitably of him, that those things would follow after his other virtues, and that  
the grace of God would suffer nothing to want in him that belonged unto his  
Souls health, which hope of theirs, faith our Author, was not in vain. For how  
Excellent he proved, both the learned Epistles he wrote, after he was Priest, and  
the Book he dedicated to *Theodosius*, with other notable Monuments of his industry,  
do declare.

75. This that *Eusebius* writes of him is but agreeable to what he writes in his Epistles ; yet *Baronius* concludes that assuredly there was no such matter as his being ordained by *Theophilus*, the Bishop of Alexandria, holding such an opinion concerning the Resurrection, pronounces *Aleksander* holding highly mistaken that believeth it, and as knowing fully his mind affirms he did but jest and not write what he thought, his design herein being to prevent the imposition of the Episcopal function upon him, which he as much as death abhorred. Certainly *Eusebius* and *Nicophorus* might by living nearer to his Age have as good opportunity to know the meaning of *Synodus* as the Cardinal, whose good opinion of *Theophilus* (for Men must be good or bad as maketh for his great design) hath no good foundation in Antiquity. *Synodus* not only refused to be Bishop upon the account of the Resurrection (for Heretics seldom refuse such conditions as may enable them better to propagate and countenance their errors), but our of a Lazy humour which very hardly would admit of business, and especially because he flatly refused to live without his Wife in the Ministry (which since the promotion of *Siricius* had become too commendable) neither converse privately with her as a Concubine, whom both God, the Law and the sacred hand of *Theophilus*, as he faith himself, had given to him. Notwithstanding this his Prosefection yet the People was so importunate that *Theophilus* ordained him Bishop, not hoping that he would change his mind as to keeping his Wife, but in his belief as to the Resurrection ; for the Cardinal is not ignorant (however he conceals all he may) that notwithstanding the Custome which at this time obtained in *Thebey* (introduced by *Theodosius* a Priest of *Irrua* and Author of certain wanton and amorous Books intitled *Amphitropa*; that a Priest using the Company of his Wife which he Maried when a Lay-man should be deped, yet such Bishops and Priests in the East as refrained their Company did it at their own choice without any Law or Compulsion, and many of them notwithstanding their Government and Administration of their Episcopal function, in the time of *Socrates* begat Children on their lawfull Wives, which we shall have occasion to shew that in the East they ever did, and in the West for many Centuries yet downward, till the Decrees of the Roman See at length with much ado obtained. As for *Syndes* after his Consecration he contended against *Heresies* indeed, and exhorted his Presbyters so to do. Of his Writings few are extant, except a Volume of his Epistles, from which it appears that he thought soberly and orthodoxly concerning the Holy Trinity, concerning other Doctrines he speaks not much, but of this little whatever he thought of the Resurrection, some things cannot be commended, as that the Mind of *Mari* is the Seed of God, that Angels by their conversation with Men have contracted ill affections, that thereupon the Son of God came down, that sins are purged by punishment. When Bishop he wrote some Books concerning hunting, much buffed himself about the works of *Homer* and such frivolous things. In adversity he was so overcome with passion and dejection that he was near killing himself for the death of his Son. It repented him that he had suffered the Episcopal function to be imposed on him. He lived still with his Wife, and begat Children after his consecration, and was of a candid, free and open spirit. But enough of *Syndes*.  
76. The year following, which had *Theodosius* the Emperour alone for Confutiby reason of the Disorders in the West, a Conference was held at *Carthage*, betwixt the *Catholicks* and *Donatists*, which though it had the usual effect upon the Disputants themselves, yet of the ordinary People, and those called *Circumcelliones* <sup>ang. Brev.</sup>

*Theophilus* publisheth an Edict against the *Donatists*.  
*Theophilus Bishop of Alexandria* dies.

*lives*, very many are said to have been reduced into the Right way; and the Emperor following on the stroke lately given by the Orthodox Bishops to this *C. Th. de Hes.* Heretic, in the next year publisheth a severe Edict, which inflicts exile and most *ret. l. 52.* grievous Fines, upon such as shoulf still pertinaciously continu in that Schism.

This same year on the fifteenth of October, died *Theophilus Bishop of Alexandria*, of a Lethargy, after which followed a great Content about the Election of his Successor, some sticking hard for *Timothy* the Archdeacon, and others for *Cyril* the Nephew of *Theophilus*. Though *Abundantius* Governor of the Town uid *Lit. 7. cap. 7.* his utmost endeavour for promotion of the former, yet *Cyril* carried it three Days after the decease of his Uncle, and if *Socrates* deal fairly with us, affumed to himself more Power than he ever had enjoyed. From this time forth, he tells us, the Bishop of that See besides the Government of his Clergy and Jurisdiction in Ecclesiastical matters, took also upon him the management of temporal Affairs, as a token whereof *Cyril* presently shut up the *Novarian* Churches in *Alexandria*, and not only rifled them of all their Treasure, but robbed also *Theopemptus*, their Bishop of all his Estate. But from these differences at *Alexandria* a Dissertation of greater Consequence diverts us, a notable Heretic springing up in the Church at this time, the Sover of which Cockle had his Birth and Original in this our Island of *Britain*. His British Name was *Morgan*, in Greek and *Latin Pelagius*, signifying in *English*, near the Sea, He was a Monk of the Monastery of *Bosum* or *Banger* in *Flinshire*, wherein lived two thousand *Pelagius va-* *muis caluber* *Sermone Bri-*  
*taurus*. *Profer aquit.*  
*In Celsus. de*  
*pecatis. merit.*  
*L. 3. cap. 1.*

*Civil success.*  
*Morgan or*  
*Pelagius an*  
*Herrick.*

*First taken notice of by St. Augustine*

77. The first that took notice of his heterodox Opinions, *St. Chrysostome* seemeth to have been in his fourth Epistle to *Olympias*, wherein he lamenteth his fall, whom formerly he had looked upon as an Holy Man. This was two years before the death of that good Bishop, the ordinary year of our Lord, 405, about seven Years before the time that *Profer* asfigneth for the Worlds taking notice of this Heretic, though *St. Augustine* also much about that time, as we may easily perceive had smelt it out. But all this while for fear of a discovery, and the brand he should infallibly receive from the Hands of the Pious and Learned Fathers of the Church, he published his Tenets in the Names of other Men, by the means and procurements, especially of *Calestius* his chief Disciple. Not only *St. Augustine* whom as *\* form observe how truly I know it*, by Divine dispensation, *Africk* brought forth the same day, that he was born in *Britain*, as an Antidote against the Poisen both by Words and Writing opposed this Doctrine. But *St. Hierome* also, though concealing both the Names of *Pelagius* and *Calestius*, yet hinting at his Original by twitting the Island of *Britain* as fertile in Tyrants, and the *Scots* Nation. He deduceth the Pedigree of these Errours, from the School of the *Stocks*, all along through the Successions of *Origen* (who yet certainly was rather a Rainer to the Academy than the Porch) *Eusebius*, *Ponticus*, *Rufinus*, and others of that perfusion, taking in the Alliance of the *Manichees* and *Priscillianists*, and defending to *Jovianianus*. At length *Calestius* published his Heretics at *Carthage*, yet craftily under the notion of questions only, where afores as published, they were refuted and condemned by an Assembly of Ecclesiastics, there gathered together. After this *Pelagius* not able to hold any longer pulled off the Vizard of an Orthodox Priest, and openly maintained his opinions, upon spreading whereof and advice from *Carthage*, a Synod of Bishops was held at *Lida* or *Diopolis* a City of *Palestine*, under *Eudoxius* Bishop of *Cearea*, and Metropolitan of that Province where *Pelagius* recanted, and out of fear hypocritically anathematized his former assertions.

*Being fam-*  
*med to Di-*  
*spolis, he hy-*  
*persecuted re-*  
*cants his af-*  
*firmations.*

78. Those were twelve in number as *Baronius* findeth them in the *Cresonian* Edition, inserted after the Epistle of *Aurelius* Bishop of *Carthage*, to those of the *Provincia Bizacena*. 1. That *Adam* was created mortal, so that whether he had "fined or no he should have died. 2. That his Sin hurt onely himself, and not his posterity. 3. That Infants newly born are in the same State, that he was before his Fall. 4. That neither through his Death and Prevarication do all Men "die, neither through Christ's Resurrection shall rise again. 5. That Infants "though they shoulf never be baptized, yet may obtain Eternal Life. 6. That Rich

" Rich men though baptized, yet except they renounce all they have cannot obtain the Kingdom of Heaven. 7. That the Grace and Affilence of God is not afforded to the several Acts, but they depend upon free Will, belong to the Law and Doctrine. 8. That the Grace of God is given according to our Merits. 9. That none could be called the Sons of God, except they were made utterly void of all Sin. 10. That the Will is not free if it stand in need of God's Affilence, it being in the Power of every one to doe or not doe any thing. 11. That our Victory is not from the Help and Affilence of God, but proceeds from our own free Will. And 12. that forgiveness of Sin is not given to those that ask it, for the Grace and Mercy of God, but according to the Merits and Endeavours of such as by their Repentance do deserve it. Those Afections are of the very same Nature, with such as are found in the Books of *St. Augustine*, *St. Hierome*, *Profer* and others, who have had occasion to mention them in their Writings, and speak of some other Tenents, most of which are rather Consequences of those, as some of those are of others, than really divers and distinct from them; the Summ of all being this, that as we are born without Goodness and Virtue, so absolutely without vice or flaw in our Wills and Inclinations. For if all depend merely upon our own Will, the Law might send them to Heaven who lived under it, awell as the Gospel can do us, and if they really were not, yet they might have been without Sin; and to what purpose should the Church put up her Prayers and Petitions for Infidels, and such as resist the Truth, or that those who are already converted, should grow in Grace and Virtue, and persevere in them till the end, if we receive not these things from God, but are endowed sufficiently with Power within our own selves, and the Grace of God be only conferred on us according to our own Merits and self Sufficiency? what need Saints pray to have their Sins forgiven if they live without them, or not to be led into Temptation, if they stand not in need of God's Affilence, but have Power enough in themselves, and their Wills be sufficient to weather it out against all hardships and opposition? As for the Grace of God, it appears from the fourth Canon of the Council of *Milevis* (which as we said before must have been holden not till the discovery made of this Heretic) that *Pelagius* and his most thorough paced Disciples, understood no more by it than the Revelation of the Divine Will, whereby a Man might know what was agreeable or disfondant to it; but as for the Power of fulfilling God's Command, that a Man hath for his own natural strength, standing in no need therein of his Grace and Affilence. Though *Pelagius* by his great disimulation imposed upon the Fathers assembled at *Diopolis*, yet their jealousie thereof seems not utterly wanting, in that they gave him no Letter testimonia of his Repentance and Sincerity, which happened well both for themselves and other Orthodox Christians, he in a short space recanting what he had before them renounced, and licking up his Vomit, which he had in appearance spued out in their presence.

79. Whilf *Pelagius* a false Brother raised such Hirs and Contentions amongst Christians themselves a notable Tumult happened at *Alexandria*, betwixt such as bore that Name there, and the *Jews* and *Pagans* of that City upon this occasion. A certain Dancer shewed his fears of activity upon a *Saturday*, which being the Sabbath of the *Jews*, they therat took great offence and burning ever with harred th against Christians raised a Tumult, which for this time was appeased by the Care and Endeavours of *Orestes* the Prefect of the City. But it happening that *Orestes* fixing upon the Theatre, some Decree or Law to be for the future observed by the People, some of *Cyril* the Bishop's Friends were curious to peruse it, and amongst the rest one *Hierax* a Grammarian in great grace with him, whom as soon as the *Jews* beheld they cried out upon him, that he came thither for no other end than to move Contention betwixt Christians, and those of their perfusion, and laying hands on him, haled him to *Orestes*. He being a Pagan and a great Enemy of *Cyril*, whom he hated as well upon account of his Faith as Profession, because that the Power of the Bishops in *Alexandria* had much abridged th: Authority of the Gouvernours, caused him to be severely beaten. *Cyril* upon notice hereof, sends for the most eminent amongst the *Jews*, and threatens them with condign Punishment, in case they gave not over these mutinous Courses, wherewith they were grievously offended, and set themselves more carefully than ever, to work some notable feat, and shew their urmolt rage and spleen a-  
*Secret. l. 7.*  
*cap. 13. &c.*  
*Nicob. l. 14.*

Another upon which the *Jews* are dif-  
ferent. It was in the Church of *Alexander*, which assofon as the Christians heard, they driven thence.

they issue out of their Housles, and from all Coaſts making toward that place, fall amongst the Jews, lying in Ambush for them, by whom they are miserably slain without respect to any Condition. Hereupon Cyril the Bishop gets him to the Synagogue of the Jews, of whom ſome he cauſeth to be put to death, the Estates of others to be feized, and banifieth the reſt, whereby they who had inhabitated the City from Alexander's time, were now diſperſed into all Countries.

Upon which a Quarrel with the Governor and the Bishop arifeth.

80. Orefes the Gouerneur taking the thing it ſelf in ill part, as depriving the City of thofe People, by which their egregious cunning in trade and practice in brokage, make their Company deſirablie to ſeveral Places, and worle as done by him, makes a great complaint hereof to the Emperour. Cyril was not wanting to himſelf on the other hand, in laying open the Infolence and Cruelty of the Jews, yet defired to be friends with Orefes, which offer the other would not cloſe with, either merely by reaſon of his Ethnick, and inverteſte prejudice, or for that he intended to act the ſecond part of what the Jews had formerly performed. But their Enmity daily increaſing, the Monks that inhabited the Mount Nitria took notice thereof, and being at leiuſe, alſo as hoſtly diſpoſed, as late when Theophilus armed them againſt the Party of Dioſcorus, reſolved to maintain the Quarrel of Cyril his Succellour, and fifty of them coming to Alexandria affaulted the Gouerneur as he rode in his Chariot, calling him Sacrifice, a Heathen, and giving him much other opprobrious Language. He to appeale them, told them he was a Christian, having been baptized by At-tius Bishop of Constantinople, but they would give no credit to his words, and profeſting what they had begun, one among them, Ammonius by Name, gave him to ſore a blow on his Head with a ſtone, that the bloud gulfed out about his Ears, and the Officers and Sergeants attending him out of fear ſhifted for themſelves, the Gouerneur continuing in this danger, till the Citizens came in to his refue, and feized on Ammonius, whose Fellows had made a ſhift to get away. Him the Gouerneur cauſed to be tortured to death, and both he and Cyril again by writing, make their caſe as good as they can poſſibly to the Emperour. But the Bishop buries the Corpſe of the Monk in a peculiar Church, changeth his Name from Ammonius to Thamnafus, and in a kind of Funeral Sermon extolls the noble Courage of the Man, the great Combat he endured for Godlines, and gives Command he ſhould be called a Martyr, which gave offence to the more moderate and sober foyt of Christians, that knew how to diſtinguiſh betwixt the Caufe, and the Punishment, and were ſatiſfied that the Monk did not for Christ, but ſuffered what was due to his feditious and unwarrantable Enterprize.

Which is fud-  
dately car-  
ried on.

81. Theſe juſt and sober Sentiments of the judicious foyt of Christians, cauſed Cyril to ſuffer the thing to dye, and be forgotten with the Monk, but ſill the grudge continued betwixt him and Orefes, which produced another piece of impudence, and Scandal on the Christian Part, after this manner. There was a Woman at Alexandria, by Name Hypatia, the Daughter of Theon the Philoſopher, who trained up in her Father's way excelled all the Philoſophers of that time, continued in Plato's School the exercife formerly praefcribed by Plotinus, publickly read the Doctrine of all Philoſophers to ſuch as from all Countries flocked to hear her, and was had in extraordinary Honour and Eſteem, not onely for her Learning, but exceeding Modeſty, Gravity and Courage, which the had ſucked in from her Philoſophical Principles. Many Letters of Syneſis to her are yet extant, who calls her Lady and Miftrefs, and Suidas takes notice of her, as a moft chaff Virgin. This Perlon it ſeems being in great favour with the Gouerneur, the People grew jealous, that he did ill Offices betwixt him and the Bishop, and in concluſion certain frankt and rafh Fellows headed by one Peter a Reader of the Church, watching her as she came home to her Houſe, pulled her out of her Chariot, and dragging her into the Church called Cæſarium, ſtripped her stark naked, with ſharp ſhells rent the Skin from her Body till ſhe died, then quartering her brought the Quarters to a place called Cinaron, where they burnt them to Ashes. This diuelish Act brought great scandal to Christianity in general, aliew to the Church of Alexandria, and the Perlon of Cyril. Socrates is fo preſcise in the Account thereof, that he notes it was committed in the fourth year after Cyril's Confeſſion, the tenth Consulſhip of Honoriuſ, and the feventh of Theodoſius (which was the 416 of the ordinary Era of Christ) in the Month of March and the Ember-days. Yet Baroniūſ admitheth his Reader not to give credit to the Relator of thofe Stories, whom being a Noviſtian he concludeth prejudiced againſt the Bishop, for what at his firſt coming to his Office he had

done

done againſt thofe of that perfwafion. However we commend the Cardinal for his Charitie to a Perfon of ſo eminent Dignity in the Church, or rather, if one might dare to judge, to his Champions the Monks, of whofe bald Skulls (if they shaved themſelves at this time) he is as tender as of the Bishop's Mitre, yet out of a principle of indifference we muſt alſo tell the Reader, that others conuerfant in Antiquity do obferve, that as this Age was generally very corrupt, fo no greater Plague happened to the Church and Common-wealtheſt, than that of the Monaſtical Life, which for aboue an Hundred years had filled the World with many dromes, that ſcarcey did any hope he could be ſaved except quiting his ſtation, in which God's Providence had placed him, he expoſed the Church and State to the Luit and Tyranny of Robbers and Thieves, who at this time broke into all Places. And becauſe Faithfullnes is the moft requiuite Quality in an Historian, we cannot but farther alledge in Socrates his behalf, that thofe times whereof he now wrote, were as the Morning to his own Day, and therefore however, he or any other might Counterfeit what there was no clear Light to diſcern, and tell Stories which none could contradic, being beyond the Memory of any alive, yet at ſuch time as the Knowledge of matters muſt needs be reſh, it were extreme Folly to affert ſuch Fables as both their reſh Date, and Eminence of Perfons by whom, and of Places where, they ſhould be acted muſt neceſſarily lay open to the Contradiction and Derision of Eye-witneſſes and By-ſtanders.

82. But as for the Jews, their ſufferings were ſo far from humbling them, that inſtead of making amends for what they formerly committed, they perpeſeſſor. 1. c. 16. trate other outragous acts, which draw down more ſevere punishments upon them. For shortly after in a place betwixt Chalcis and Antioch in Syria, called Immeſfar at the time of their Plays and Interludes, in derision of Christ and Profeſſours of Christianity they nail a Child of that Profession to a Croſs, lift him up into the Air, and having derided and other ways abuſed him, ſcourge him to death; which being known procured great diſorders betwixt the Christians and them. And the Emperours acquainted with the horriblie Fact, gave orders to the Magiſtrates of the Countrey to make diligent inquifition, and feverely to puniſh it; whereby it came to paſs (as the Hiftorian phraſeth it) that the Jews inhabiting thoſe Parts, for what they had shamefully committed in jeſt were puniſhed in earnest. The Reſcript it ſelf is not extant in either of the Codes, C. Th. de Jud. but this year Theodoſius by an Edict ſtill remaining in his own Book, commands the Honorary Prefeſtship to be taken from Gamaliel (whom Baroniūſ rationallie conjectureth to have been their Patriarch mentioned by St. Hierome) and other puniſhments to be inflicted on that vagabond People, which example Honorius following in the Welt, a little after publiſheth ſuch another Law againſt Jews having any Civil or Military employmēnt.

The Jews  
grow more  
infolent, are  
punished by  
Edicts from the  
Emperour.

John Bishop  
of Jeruſalem  
dies, Pregius  
ſucceeds.

Innocent Bi-  
shop of Rome  
departs this  
life.

Ordained the  
Sabbath or  
Saturday for  
a Faſt.

See thirty years, into whose room Prayias was elected. And the year following was the laſt of Innocent Bishop of Rome, who died on the twenty-eighth of July, after he had ſat in that ſee fifteen years, one month and ten days. Platina telleth us in his Life, that buſying himſelf much with things appertaining to Christian Religion, amongſt other things he ordaineſt that the Sabbath or Saturday ſhould be a Faſt, both because our Lord lay that day in the Grave, and for that his Disciples theron faſted. This we find in a Decretal Epiftle to Decemius Bishop of Eugubium going under his Name, wherein the reaſon for Faſting on Saturday is given, becauſe that day and the day before were ſpent in sorrow and heauineſs by Tim. i. Conc.

83. In the twenty fourth year of the Reign of Honorius, the four hundred and sixteenth of Christ, died John Bishop of Jeruſalem, after he had governed that See thirty years, into whose room Prayias was elected. And the year following was the laſt of Innocent Bishop of Rome, who died on the twenty-eighth of July, after he had ſat in that ſee fifteen years, one month and ten days. Platina telleth us in his Life, that buſying himſelf much with things appertaining to Christian Religion, amongſt other things he ordaineſt that the Sabbath or Saturday ſhould be a Faſt, both because our Lord lay that day in the Grave, and for that his Disciples theron faſted. This we find in a Decretal Epiftle to Decemius Bishop of Eugubium going under his Name, wherein the reaſon for Faſting on Saturday is given, becauſe that day and the day before were ſpent in sorrow and heauineſs by Tim. i. Conc. the Apoſtles, who alſo hid themſelves for fear of the Jews. As for theſe Decretal Epiftles of his, Learned Men do very much ſuſpect them forged, becauſe they contain many Traditions utterly unknown to the Divines and Writers of that Age; and intire Paragraphs are found in them, which are alſo to be feen in the Writings both of the preceding and following Popes. The third Epiftle to Exuperius makes mention of five Books of Solomon; the twenty ſecond talkſ of the Epifcopal Infuſe, which then were not in uſe amongſt Christians. The Epiftle to the Council of Carthage is ſilly and ridiculous; the ninety ſiſt and the ninety third amongſt thofe of St. Auguſtine are eſteemed no better than ſpurious by Erasmus. However we muſt own this Faſting on Saturday to have been a Cuſtome in the Roman Church before this Decretal of Innocent, if ſuch there were. Indeed in the Eastern Church the Sabbath or Saturday was kept as a Faſtival, as appears by one of the Canons going under the Name of the Apoſtles, and it was

C. Th. de

Edict.

was unlawfull to fast on it, if we give credit to it and the Epistle which bears *Eritis sancti*, to the *Philippians*, informuch that this practice in after *fasting* times was charged as a fault upon those of *Rome* by the Sixth Council of *Constantinople*, and *Pothinus* Patriarch of that See; yet in the Western Parts where there were fewer converted Jews (whole ordinary meeting on that day might give occasion to the Custome, as also a design to draw in those of their Nation) and where those Hereticks mentioned by *Irenaeus*, who held themselves bound to fast *L. i. c. 20. &c.* on the *Saturday*, because they fanst the Evil God who created the World had finisched his work, and that day was the beginning of all evil; where these, I say, gave no occasion to cross their Folly and Superstition by a contrary Custome, it was destinate and appointed to a Publick Fast.

84. Some have conceived the Custome thence taken, that St. Peter being on the Lord's Day to conuent with *Simon Magus*, the Church of *Rome* set the preceding day a part for fasting and humiliation, to implore the Blessing of God upon a busines of so great importance, which yet most of the *Romans* themselves did not believe. Others thought the difference of Customs proceeded from the different Apprehension and Sense which Christians had of Christ refling in the Sepulchre, whereupon the Eastern People in memory of his Rest would not make it a fasting day, whereas those of the Church of *Rome*, in sign and token of his humiliation chose to fast upon it. But the reason given by the Decretal of *Innocent*, seems more full and proper than any. Now when we speak of the West, we do not mean that all Western Churches followed herein the Church of *Rome*, for as they were inclined some obtemper one, some the other Custome. In many things it's clear, that the *British* Churches conformed themselves to the manners of the East, which is evident also that *Milan* did in this particular. For *Paulinus* assures us in the Life of St. *Ambrose*, that he never ate a dñe but on the Day of the Sabbath, the Lord's day, and the Anniversaries of Saints and Martyrs, yet so as when he was at *Rome* he would not be singular, but conform himself to their Fashions and Customs. In *Africk* also we are informed by St. *Augustine*, that some Churches in the same Province dined, and some fasted on this day, and so continued the difference, those of the East fretting in vain against the Church of *Rome*, till after various strugling in several respects this Church got ground, and in this other matters imposed her Customs as Laws upon the rest of the Western World. But enough of this. *Platina* tells *Theodosius* <sup>an</sup> *zozimus*. us further, that he ordained certain Rules concerning Jews, Pagans and Monks, that by consent and approbation of *Theodosius*, he either banished the City or drove into Monasteries the *Cataphryge* Hereticks, of whom *Montanus*, *Priscilla* and *Maximilla* were Founders. And he dedicated a stately Church to *Gervase* and *Prothecus*, for which a certain Matron called *Vesima*, had left a great Summ of Money. Concerning the Furniture and Endowments of this Church, the Reader if he please may consult that Author. *Innocent* after he had at four several times conferred Orders, and therein ordained 30 Presbyters, 12 Deacons, and <sup>ad</sup> *vij* *Junipile* *atum*. 54 Bishops died, and was buried in the burying place at the *Bear with the Cap* in *Rome*.

*Zozimus* chosen Bishop of *Rome*.

He admits *Pelagius* and *Calestius* upon their appeals to him.

and also *Apianus* sending his Legates with a pretended Canon to set forth his Title to such Appeals.

African Fathers were about to assemble in the sixth *Carthaginian* Synod (as it is called) he dispatcheth toward them *Faustinus* a Bishop, with *Philip* and *Asellus* two Roman Priests, to whom he giveth in Commission (the Latin word for it is *Communitorium*) to plead the Cause of *Apianus*, to procure *Urbanus* the Bishop of *Sicca* to be excommunicated, or to cite him to *Rome*, there to answere, except he would submit, and by all means to plead his own Right as Bishop of *Rome*; to receive Appeals from Bishops and Priests, censured either by their Bishops, Metropolitan or Synods, and to send his Legates into *Africk*, to take Cognizance of the Causes of such Appellants. As an Argument he commands them to urge a Canon of the *Nicene Council*, whereby this Privilege was granted to the *Roman See*.

86. The Legates pleading by Word of Mouth, the Cause for which they were sent; urged also the *Nicene Canon*, a Copy of which they pretended to produce. The Fathers perceiving whether the Matter drove, upon search protested there was no such Canon in their Archives to be found: What had been propounded concerning *Apianus* and his Bishop, they were troubled to admit, declared plainly, they could not submit to any such Jurisdiction of the *Roman See*, till they saw better proof; and to search out the truth, were resolved to send to *Alexandria*, *Antioch* and *Constantinople* to inspect the most Authentick Records of that Council, deferring the Legates also, that they would either take the pains to go or send to those Places. In the mean time they were content, that Bishops might appeal to the *Roman See*, and the Causes of Clerks be determined by the Bishops of their Provinces, but no longer till a search could be made into the *Nicene Decrees*. This they would doe for quietnes sake, and write Letters to *Zozimus* himself, who dying *z* or the return of the Legates, or shortly after (that we may join together for the better understanding, what was done under several Popes about this Affair) *Boniface* his Successour resolved to maintain the same cause, and sent the same Persons back to the *Carthaginian Council*. There followed much Dispute betwixt the Fathers and them; but to the same purpose, the Synod adhering to its former resolution, to give liberty of appeals, only till they could receive a certain Information concerning the *Nicene Canons*; for procurement of which, they desire of *Boniface* by Letter, that he also would improve his Interest. But it seems both the Legates, and he that sent them, were Deaf on that Ear, and Conffious to themselves of the goodness of their Cause, they are suspected to have been so far from sending, that by their Proclamations they hindered others from going into the *Africk* for some time, so that a Return of the Message was not made till the fourth year, wherein the Bishop of *Alexandria* sent to the *African* Bishops, the so much desired Copy of the Canons, together with notice, that the *Easter* following was to be kept on the 15 of April. These Canons are recited in the first Tome of the Councils, wherein is not to be found one Syllable concerning Appeals to the *Roman See*, or the Primacy of the *Roman* Bishop, over foreign Churches. The Fathers having perused them, procure them to be sent to *Boniface* for his satisfaction.

87. *Boniface* dying not long after, the Controversie was not buried with him, being revived by *Calestius*, the following Bishop, upon the same occasion as it had begun. For *Apianus* having betaken himself to the *Taraceni*, was there again for his good deeds excommunicated, which not enduring, he betakes himself to his old Refuge, and appeals to *Calestius*, who receiving him into Communion, fends once more the former Legates to expostulate with those of *Africk*, and require that what had been demanded by his Predecessours, as to the Privileg of the *Roman See* might be made good. They according to their Instructions, complaining that the Privileges of the *Roman See* were infringed, and the Decrees of *Nice* broken, had still the same answere as formerly, and after three days contention, the Bishops adhered to their former resolution agreeable to that of their Forefathers against the See of *Rome*, in the year 255, and what the Bishops of *Spain*, in the year 255 had resolved. At length *Apianus* diffusing his Patronage, and conffious of his Guilt falls down on his Knees, confesses the Crimes laid against him, and begs Pardon of the Synod, which afterward decrees, that none hereafter in *Africk*, having Metropolitans of their own, appeal to the Bishop of *Rome*, the first Cognizance of the Cause remaining with the Bishops and Metropolitan, the second with a Provincial Council, and the final Refort to be to an universal one; and that for the time to come, no Right or Jurisdiction of the *Roman See*, over the *African* Churches be owned. Moreover they write to *Calestius* himself Letters, wherein having given him an account of

And receives the same Answer from the African Bish.

of *Apianus* and what he had confessed, they earnestly desire him, that for the time to come he would not easily admit any flying from them, nor receive any Person to Communion whom they had excommunicated. Forasmuch as he might easily perceive, that this was so defined by the *Nicene* Synod. They intreat he would reject all Priests and other Clerks which should flee from them, seeing that by Decree of no Council, there was any thing derogated from the Church of *Africk*, and the Decrees of *Nice* most manifestly leave as well inferior Clerks as Bishops to their Metropolitans, most prudently and fully providing, that all busines whatsoever should be determined in the Places where they rise, the Grace of the Holy Ghost not being wanting to any Province, which thing as equitable ought to be observed by the Priests of Christ with all Conflyancy imaginable, especially considering that any one may freely if he find himself aggrieved, appeal either to the Synods of his own Province, or to a General Council.

*aginat à Christo sacerdotibus & prudenter videatur & constantinius tenet : maxim quin unicuique conscientia est, si iudicio offensus fuerit cognitorum, ad Concilia sua Provincia, vel etiam universale provocare.*

88. They \* think this they write to *Reafon*, except there be some who believe, that God can inspire every particular Man with a Spirit of discerning, and deny the fame to an innumerable Company of Priests gathered together in Council. They demand how a transmarine Judgment can be good, whether sufficient Witnesles, either by reason of their Sex, their Age or Infirmity, or many other intervening Accidents cannot come? And ||as for him that shoud fnd any Legates, they did not find it was so ordained by any Synod. They tell him plainly, that the Canon he had sent them by *Faulius* the Bishop, they could not find in the Authentick Copies of the *Nicene* Synod received from *Cyril of Alexandria* and *Atticus of Constantinople*, which they had heretofore transmitted to *Boniface* his Predecessour. They bid him fnd no more his Clerks called *Executores*, left the smoky pride of this World shoud be brought into the Church of Christ, which shews all that desire to see God, the light of Simplicity and Humility. And expecting that he would not fnd *Faulius* any more into Africk, they take their leave of him with a Prayer for his long Life, and the kind appellation of *Domine Frater*. Thus do the *African* Fathers, reafon and plead with *Celestinus*, with such fairness and Christian Lenity, that *Baroniūs* makes this, and that mild Course which St. *Augustine* takes to difflade the Bishop of *Rome*, an Argument of their obnoxioyness to their Jurisdiction. By this Letter it self, let the indifferent Reader judge whether the Cardinal have any Reafon to affirm, that they do not deny his Authority to receive Appeals, and that their words manifestly declare they only are grieved with the manner of prosecution. Doth the Testimony they cite from the Council of *Nice*, I pray, respect the manner of the prosecution, or the busines of Appeals themselves; and the concluding of Controversies? Doth their exception concerning the Holy Ghost's inspiration, concern the Method of Appeals, or the referring of Causes to Synods? We may without offence suppose that the Decrees of *Nice*, which they quote were not made concerning the manner of Appeals, but the very bearing of them; but it's in vain to contend with a Person resolved to say any thing.

89. If the *African* Bishops intended not to derogate from the *Roman* Right to Appeals, as he would have them, why did they make such a Canon as we find to be the twenty second of the Synod of *Milenis*, and the ninety second of the Council of *Africk*, which *Gratian* also has taken into his Decree, ordaining that *Priests, Deacons, or others of the inferior Clerks if they find themselves aggrieved by the Judgements of their own Bishops in their Causes, might be heard by the neighbouring Bishops, who by consent of their own Prelates, being allotted them as Judges, might decide their Controversies*. But if they thought fit to appeal, they should appeal to none except the *African Councils*, or the *Primates of their Provinces*. And if any thought fit to appeal to any beyond the Seas, he should be received to Communion by none in Africk. The Glo's preſently puts you in mind of *Gratian* his Restriction of this Canon, who indeed comes in afterward with his *Nisi forte*, Except they appeal to the *Roman See*, for proof of which he then produces the seventh

*Prudentissimum  
est ut suffi-  
cientem provi-  
derint quacun-  
cunque negotia, in su-  
is locis ubi or-  
dinari possunt.  
Invenientur  
prius gratiam  
sancti Spiritus  
defensuram.*

*Nisi forte quicunx ei qui credat,  
institutus papa Damasus Africum excep-  
tus insipire arbitrium & innumerabilem  
congregatis in concilium sacerdotibus de-  
negaret.*

*Vide Can. 101. Concilii Africani.*

*¶ Nam ut aliqui tangamus & tue fac-  
titias laeti mittantur, nulla inveni-  
mus Patrum Synodo constitutum.*

*Vide Can. 101. Concilii Africani.*

seventh Canon of the *Sardican* Council, which giving leave to the Bishop of *Rome* to interpose his Authority, we have formerly mentioned. But let any Person reade the Letter of the Fathers to *Celestine*, and withhold consider, that about this very time this Council of *Milenis* was held, as *Baroniūs* himself proves, and if he judge whether all circumstances considered, *Gratian's Nisi forte* be of any value, and whether the Bishops intended that the See of *Rome*, against whose Jurisdiction they had so struggled, should be excepted. As for the Canon of the Synod of *Sardica*, the Cardinal to vindicate his Popes from forgery (of which some Innovators, as he calls the Centuriatours, do accuse them) thinks it mistaken by them for some other of *Nice*, or some one of *Nice* put amongst those of *Sardica*, or because the Synod of *Sardica* was held to confirm the Council of *Nice*, it was accounted, as it were, the same with it, nay in some respects prefers it before that of *Nice*; for as it was equal with it in being Occidental, so there was in it thirty five Bishops, together with *Gratus* Bishop of *Carthage*, whereas in the *Nice* Council no more *African* Fathers are found than only one *Cecilia*, whereupon he concludes that the *African* Bishops could not without breach of the Catholick Peace reject the Canon of the Synod of *Sardica*.

go. But if this be not plain shuffling, let any indifferent Person tell what is. Perhaps and perhaps the Cardinal may say now; but surely he could not think that in all these Debates and Pleadings pro and con, if they had meant this or that, found the thing here or there, upon denial, that there was any such matter as the *Nicene* Canon, it would not have been mentioned, inflanted, and therereupon like have been joynd. But, to see how *Baroniūs* takes and refuseth, accepts and rejects, imbraces and scorns every thing, any thing, the same thing, as they make for or against his great Design, let but the Reader consider what he writes of that Council of *Sardica*, how he confesseth that by reason of the contrary manner of proceeding in that Council, the *Revolutions* and *Acts* thereof have been variouly reported and accepted of in later times, that many things are cited as decreed by the *Sardican* Council contrary to the testimonies of *Athanasius*; and that St. *Augustine* and others granting several Decrees to have been made by this Synod, yet excepting against it as Heretical and Arian: in conclusion, so great was the uncertainty and confusion, in those times themselves, amonst such as had best reason to know, in relation to this Synod, that the Cardinal writing of it is thererupon seized with admiration. Now it's not only an Occidental Synod, but such an one as though all Orthodox Christians in the best times were fnde of receiving its Decrees, yet the *Africans* must under pain of Schism submit themselves to its Canons and Decrees. But what if there were no such Canons made by this Synod; what if neither that of *Sardica* nor any other Council ever ordained any such matter about the *Roman* Jurisdiction, and Appeals to that See, from the time of Christ, to that of this Controverfe? By the decision of that Question before an impartial unprejudiced Judge we are content to abide, and our Witnesles are those *African* Fathers, who if any such thing had been, they had certainly better reafon to know than any of these last Ages, hear therefore their Testimony. The seventh pretended Canon of the Council of *Sardica* ordains, that in case of Appeal the Bishop of *Rome* may send a *Latere* his Legate or Legates to hear, and by his authority to determine with other Bishops the matter in Controversie; but the Bishops of *Africk* in their Letter to *Celestine* say in fo many words, *¶ Nam ut aliqui tangamus & tue sanctitatis La-  
tere mittantur nulla invenimus Patrum Synodo constitutum : vix* that any may be fnt as a *Latere* from your Holiness we do not find ordained in any Synod of the Fathers. They were in the words immediately preceding speaking of the inconvenience of Transmarine Judgments. But one might object though it be so inconvenient for Persons to go over Sea, yet the Bishop of *Rome* may send his Legates to them, to Anwer which Question or rather prevent it, they come in with a *Nam ut aliqui, &c.* as in the foregoing words, and then protest in particular against that pretended *Nicene* Canon. This is sufficient to discover aewell the truth it self as the Cardinals shuffling, without this referre, that had there been any such Decree of *Nice* or of *Sardica*, it speaks not as owning any such Authority in the *Roman See* as formerly invested in it upon any account whatsoever, but for convenience of Tryals *de novo* this forged Canon erels a Tribunal for the *Roman* Prelate.

91. But *Zozimus*, that we may return and take the rest along with us, died after he had fne in the *Roman See* a year, four months and seven days, and was buried in the *via Tiburtina*, by the Body of St. *Laurence*. Of this Bishop two De-creta

Upon the  
death of 55  
years a di-  
pute arose  
twixt *Eulal-*  
*ius* and *Bon-*  
*iface* for the  
see.

Which is de-  
cided on be-  
half of *Bon-*  
*iface* by the  
Emperour's  
order.

A Persecution  
against the  
Christians in  
*Perfia*.

cretal Epistles are extant, one to *Ilychius* Bishop of *Salona*, and another to the Clergy of *Ravenna*. He forbud slaves to be made Clerks, and amongst some other tri. *Causa Statu-*  
*s' made this Decree. *Against the Ordinances of the Fathers, the Authority of cuncte dis-*  
*tis very See cannot make or change any thing. For with us Antiquity flourishest quid, ne lat-*  
*eris firmly rooted, to which the Decrees of the Fathers have procured reverence.* If this *in qmndis* <sup>dis</sup>  
be true, and the ordinances of the Council of *Nice* quite spoil the Pope of his *perf' autho-*  
to large pretended Jurisdiction. Two or three days after his Death *two were t' apud nos*  
chosen in his room, *Eulalus* the Archdeacon, and *Boniface* a Priest. *Symmachus* <sup>pro</sup>  
being at this time Prefect of the City, gave notice of the Schism to *Honorius* the <sup>but ipsius anti-</sup>  
Emperour, to whom he also signified that *Eulalus* was most legally chosen, and *quiesca, cui De-*  
was the true and rightfull Bishop of *Rome*. But *Boniface* his Friends pleaded for  
him on the other side, and Letters were so multiplied, that *Honorius* thought fit <sup>reverent. Tom.</sup>  
*fanexere revi-*  
*summon them both to Ravenna on the fifteenth of January, whereas Zoz. 1. Conc. cau-*  
*mus died on the twenty sixth of December.* The Emperour caused also many  
Bishops to meet together for decision of the Controversie, but such factions, heats  
and contentions appeared, that it was impossible to reconcile the difference, where-  
upon *Honorius* commanded them both to forbear the City. Yet notwithstanding  
*Eulalus* attempted to celebrate the Feast of *Easter* (which this year fell upon the  
thirtiech of *March*) and raised such a Sedition that scarcely could be expelled by  
*Symmachus* the Prefect, whose Person had been brought into extreme danger. *Sym-*  
*machus* sending a Relation of these things to the Emperour, he writes back to him  
to bring *Boniface* into the City, and there establish him in the Chair as the true  
and undoubted *Roman Bishop*, *Eulalus* being sentenced incapable of the Office by  
the Emperour and a Synod on the seventh of *April*.*

92. This same year being the four hundred and nineteenth of our Saviour, *Marcellinus* <sup>in Chron.</sup>  
many Cities and Towns of *Palestine* are said to have been overthrown by Earth-  
quakes, and he himself to have appeared over Mount *Olivet* near to *Jerusalem* in a Cloud,  
upon sight and hearing whereof, many Pagan Nations were converted to the Truth.  
Thus year also *Crysanthus* the Novatian Bishop died at *Constantinople*,  
after he had governed such Congregations as were subject to his discipline seven  
years, to whom *Paul* succeeded, of whom *Socrates* relates such an Act as he thinks *Lib. 7. c. 17.*  
worthy to be Ingrained in Marble, and to remain to all Posterity : the thing was  
this : A certain *Jew* feigning a desire to become a Christian, was often Baptized,  
and by that means got much Money. After he had couzened several Sects as  
the *Arians* and *Macedonians*, he comes to *Paul*, from whose Hands he befeches  
him to receive the Holy Sacrament of Baptism, who granteth his request on  
these conditions, that he learned the Articles of Faith, and gave himself to Fasting  
for many days. The *Jew* being constrained to Fast, called every day for Baptism,  
and *Paul* moved by his impetuosity, made all things ready for it, provi-  
ding him a white Vesture, and cauing the Font to be filled with Water.  
But when the *Jew* approached, all the Water by a secret operation was suddenly  
dried up; at which amazed, they yet thought it might possibly run through  
the hole at the bottom of the Font through which they were wont to let it go,  
and therefore stopped all the holes and chinks, and poured in fresh Water : yet  
when the *Jew* was brought the second time, and hanged His Head over the Font,  
the Water again vanished every drop, which *Paul* the Bishop beholding, told the  
Man that he horribly dissembled, or had been unwittingly Baptized ; but when  
upon the noile of the Miracle many flocked unto the place, one among the rest  
happened to know the *Jew*, and so the truth came to light.

93. At this time a great Persecution raged in *Perfia* against the Christians of  
that Country : the occasion this. *Arcadius* the Emperour before his Death made  
*Izdegerdes* the Persian King, Tuncor or Guardian to his Son *Theodosius*, which *Sac. 17. c. 8.*  
business caused many Embassies to be made to and fro, wherein on the *Roman* & 18. & 20.  
*Dioclesian* & 21. & 23. <sup>c. 18.</sup>  
*Dianius* & 22. <sup>c. 23.</sup>  
*Nicetas* & 24. <sup>c. 24.</sup>  
Christian Religion was much propagated, and the King almost perwaded to become  
a Christian. But after his death the Friendship betwixt the *Romans* and that Crown  
was broken, and a great Persecution ensued under his Son, as *Socrates* writes,  
others say it began under *Izdegerdes* himself, and *Vardanes*, *Baranes* or *Garata-*  
*nes* his Son continued it ; under whomsoever it began, the imprudent Zeal of *Au-*  
*das* a Bishop in *Perfia* first kindled the flame which devoured so many Martyrs.  
He caused to be demolished the *Pyraem* or Temple dedicated to Fire, which  
as their God was held in great reverence by that Nation, and refused to repair  
it though commanded by the King, who putting him to Death, gave order  
that

that the Churches of Christians should be demolished, and then most cruelly  
rag'd for several years against the Profectours of the true Religion. Many are  
the kinds of Torments which the Faithfull underwent in this fiery tryal. Of  
some they flay'd the Hands, others the Backs ; from others they pulled the skin  
over their Ears down to their Shoulders. Some thus develved of their natural  
Covering they tormented by sharp Reeds stuck into their flesh. Many they shut  
up in pits, and put therein Rats and Mice to devour them alive, having bound  
them so as they could neither with their Hands or Feet defend themselves.  
Notwithstanding all that Devils and the *Magi* their Instruments could invent,  
yet were the Faithfull so far from being terrified, that as in the most Primitive  
times, they rather offered themselves and ran to meet the Crown of Martyrdom.  
Of these *Hormisdas* and *Sae* were eminent Courtiers, together with *James*, who  
by the King's perswasion first renounced his Religion, but was again reduced by  
his Wife and Mother, and stoutly confessing his Faith in his Saviour, had by the  
angry King's order all his Limbs cut from his Body, of which the Trunk and  
Head only remaining ; when by these Torments he could not be forced to re-  
nounce his Religion, this was at last smitten off with a Sword.

94. *Marcellinus* in his Chironicon fixeth the beginning of this Persecution in  
the ninth Consulship of *Theodosius Augustus*, and the third of *Constantius Caesar*,  
which *Socrates* will have continued for two years till the thirteenth of *Honorius*  
and the tenth of *Theodosius*, but *Theodore* prolongeth to no less than thirty. At  
length certain Christians escaping out of *Perfia*, related to the *Romans* the miserable  
and afflicted estate of the Churches, and imploring their aid and assistance,  
*Theodosius* very readily clost with their Request, and when the *Perfian* demanded  
his fugitives, answer was made, that he was resolved to try the utmost rather  
than suffer his Christian Brethren to be cruelly intreated. The *Perfians* taking  
this in evil part seize as many *Romans* as they can, whom they condemn to the  
Mines, and on the Goods of Merchants contrary to all former Treaties. *Theodosius*  
therefore sends his Forces to invade them, who hired a vast number of *Sara-*  
*cens* to affish them ; but the *Saracens* seized with a Pannick fear slew one another  
and fled, and the *Perfians* being overthrown in several Engagements, those Select  
Troops, called *Immortal*, miserably periflied. *Theodosius* thought he had good  
advantage, and might have profecuted the Victory, yet for the sake of the Chu-  
rches made Peace, and the Persecution ceafed. To the Story of this War belongs  
a President of Christian Charity related by *Socrates*, which must not be passed *Sac. lib. 7. c. 21.*  
*over in silence. The Romans* having taken Prisoners above seven thousand *Perf. c. 22.*  
*ans*, refused to release them, and had so little care of their subsistence, that they  
were ready to starve with Hunger ; which *Acacius* Bishop of *Amida* considering  
And the Chu-  
<sup>the</sup> *city of Acacius* called together his Clergy and told them, that God flood not in need of either  
Bishop of *A-*  
Cups or Dishes, which therefore forasmuch as their Church had many Utensils  
of Gold and Silver befflowed on her by Religious and Pious Benefactours, he thought  
it requisite the Captive Souliders should therewith be redeemed, and refuced  
from the misery of Captivity and Hunger. Having said thus much, he caused  
the Plate to be stamped into Money, whereof one part he sent as a Ranfone, a  
second to relieve the Necessities of the Prisoners, and a third to bear their Char-  
ges into their own Country. The *Perfian* King was exceedingly struck with  
admiration at so Noble an act, perceiving that the Christians knew how to over-  
come him with Engines of mercy and goodness, aswell as those of Hostility,  
and desired to see so excellent a Person, which by the Interposition of *Theodosius*  
he obtained. And it is not to be doubted but by this Christian Office many  
*Persons* were perwaded to embrace the Christian Religion, as also by the four-  
part of *Acacius*, who having fed them with the Bread which periflieth, no doubt  
would use all means to make them Partakers of that which endureth to Eter-  
nal Life ; and as a Reward of his Piety and the Gift of true Wifedom, obtained  
long Life, (for he survived to a great Age) and also (true) Riches and  
Honour.

95. At the same time that this Persecution began to rage in *Perfia*, viz.  
the CCCXX year of our Lord, that great and famous Light of the Church *Marcell-*  
*inus*, St. Hieronim, died. Concerning his Age, which certainly was great, there is no  
small difference amongst Writers ; some will have him to live ninty eight years,  
*Profer* ninety one, and *Baroni* more probably no more than seventy eight.  
For Learning he rather excelled than equalled any one Father. The Books he  
wrote were very numerous yet not all extant as appears in several mentioned  
X 2

His Works.

by (a) *Cassiodorus*, (b) St. *Augustine* and (c) himself. To those that are extant (a) *Jaffi*, *dui* many Supposititious have been added, which have been detected by *Mariannus* *et al. cc. 2, 3, Victoria, Erasmus, Sixtus Senensis* and others. And as many have been feigned (b) *De heret.* as written by him, so others as to him, amongst which are notorious those *ad Quodlibetum* from him to *Chromatius* and *Hesedorus*, and from them to him. His Epistle to (c) *Cor. jo-* these two Bishops concerning the Nativity of our Saviour, hath been often *vin. l. 2.* branded in the Romau Schools, as by *Melchior Canus, Molanus* and *Sixtus Senensis*, who affirmeth it a Fiction of the *Valentinian* and *Gnostick* Heretics; yet *Chris-* *tophorus* *Calstro* a Spanish Jesuite in his *Deiparae Historia*, undertakes the protection and defense of that impious Imposture. And both from this and the *Protoevangelium Jacobi* (which as *Bellarmino* confesseth, was never received and acknowledged in the Church, and is rejected and condemned by a *Cafro* himself) both Lying Fabulous Legends, wherein is much stuff to be found concerning the Blest Virgin and her Parents, *Damascene, Germanus, Nicophorus, Ser-* *gius of Hierapolis, Andreas Hierosolymitanus, Hypolitus*, with other *Homilians* and *Rhapsodis*, have borrowed Materials with very poor judgment and diffe-*rencia*, and therewith embellished their Legends, Histories, Homilies and Panegy-*rical* Harangues. And after them (faith our Bishop *Mountague*) *Baronius* comes in the Rere, who more than once lays his Judgment at Stake upon the Relation of such forged Fopperies, which he takes up by Retail upon their Word and Cre-*dit*, without examining what authority they had to relate them.

In particular his Translations on or the Ho-  
ly Scriptures.

96. But amongst all the Works of St. *Hierome*, he deserved more of the

Church by none than his Translations of the Holy Scriptures. For though they

(a) *Multarum genitum linguis Scriptura ante translatas decet scilicet eis que addita fuisse. Et Hieronym. pref. in 4 Evang.*

(b) *Latinus Interpres nullo modo numerari possumus. Aug.*

Church by none than his Translations of (a) many Nations, were translated into the Languages of (a) many Nations, the Fountains of these Translations had not been too pure, and so various, as well as corrupt, were those in the Latin Tongue especially, that they could hardly be (b) numbered, all being taken from the Greek Interpreters, not the Hebrew Text. The first Translation of this Text, as is known almost to every Man, was that of the LXXII through procurement of *Ptolemy Philadelphus*, called in the round Number the *Septuagint*, being in such esteem in the Christian Church, that (c) *Epiphanius* holds them for no less than Prophets, and (d) *Justinian* the Emperour enjoying the Jews his Subjects to use especially the Translation of the Seventy, gives this reason, that this number of Interpreters was as it were enlightened with Divine Grace. Yet as men they sometimes stumbled, in some places adding, and in others taking away, which made the Apostles leave them often when they left the Hebrew, and to deliver the sense thereof according to the truth as the Spirit directed them. In conclusion, this Translation not contenting, no not those of the Jews, *Aquila* a Profete fell in hand with a new Translation in the time of *Adrian* the Emperour. After him *Symmachus* a *Sama*-*Vide Epiphanius* *iran Ebionite* made a third attempt. *Theodotion* an *Ephesian* and a *Marcionite* a fourth under *Commodus*. A fifth Edition was made by an uncertain Translatour found in the seventh year of *Antoninus Caracalla in Jericho*, hidden in a Tub together with other Hebrew and Greek Books. A sixth was also made by an uncertain hand, and found as the former in Barrels at *Nicopolis* in the East, or the *Attican Shear* in the Reign of *Alexander Severus*. These Translations coming into the hands of *Origen*, he took care that the Bible should be written out in this manner. To the Hebrew Text placed in one Column he adjoined another Column of Hebrew but written in Greek Letters and Characters, that it might be read by *Grecians*; to these two Columns he added four other, *viz.* those of *Aquila*, the *Septuagint*, *Symmachus* and *Theodotion*, placing that of the *Septuagint* in the middle, as *Epiphanius* thinks for its excellency, and called this Edition the *Ilexpla*; to which afterwards adding the fifth and sixt anonymous Translations formerly mentioned, he called the second Edition the *Ostapla*. Now from all these bad Greek, many Translations had also been made in Latin, as we said before, and so bad that it provoked *Hierome* to make a new one. For as the *Septuagint* it self was imperfect, the rest could not be exceedingly good. *Aquila*, *Symmachus* and *Theodotion* being Judaizing Heretics, as he \* termeth them, in \* *pref. in lib.* particular *Aquila*, whose Translation was the best, and is only allowed by *Jaffi*. *Job*, *viii* to the Jews next after the *Septuagint*, of a Greek first became a Christian, then giving himself more than was meet to curious Questions of Astronomy, being

being cast out by the Church he betook himself to the Jews, and that he might damage the cause of Christians endeavoured to corrupt the Translation of the Seventy, and such places of Scripture as bear manifest Testimony unto Christ. Therefore St. *Hierome* set upon the Work and made a Translation out of the Fountains. For as he himself † affirmeth to *Lucinius Batius* and *Gratian* from \* *U. veterum lib. 9. c. 6. Ut veterum & Hieron. ad Lucinium Baticum.*

Ep. 25.

97. The following year which was the 421 of our Lord, in the Confuslhip of *Euflatibus* and *Agricola*, an Edict was published by *Theodosius* the Emperour directed to *Philip the Praefectus Praetorio of Illyricum*, for removing of Innovations, obfervance and vigorous Execution of the Ancient Ecclesiastical Canons through all the Provinces of that Country; that if any doubtful matter arise it should be determined in a Synod not without the Cognitioe of the most Reverend Bishop of Constantinople, which City enjoyed the Prerogative of old Rome. *Baronius* the Champion of old Rome mightily quarrels with this Law, as publishing false Doctrine through the suggestion of *Atticus* the Bishop of the New, who for the advancement of his See feigned Canons to Ancient that indeed they never had any beginning. He not only questions the being of such Canons, but denies also that by any other Authority than that of the Secular Prince, by Decrees of any Council, the City of *Conflantinople* enjoyed the prerogative of old Rome in matters Ecclesiastical. As to the busines of *Illyricum*, he both affirms this See never to have had any Jurisdiction over it before this time, nor for many years after, enjoyed any. But if *Atticus* his concern for his own See so far Transported him as to impose upon the credulity of the Emperour, the Cardinals zeal for that of *Rome*, sometimes also bribes his Understanding to cast Mift before the Eyes of his Incautious Readers, which he may do at a cheaper rate than *Atticus* surely could in Matters of such Consequence abuse his Prince. Had any such Canons been made for the Interest of the Roman Church, he would have told us that such they were, but they are lost, for the Council of *Nice* doubtless made more than those twenty which are commonly ascribed to it; that the Canon of *Sardica* cannot be found, which, doubtless, once had a being, because several Popes did not fear to cite it to the African Fathers in behalf of their Right to receive Appeals; that an Edict of the Emperours was a thing more solemn than to be founded upon light Surmises, Lyes, and Falhood; that many things were which do not at this distance appear to us; that if no credit to be given to Authentick Laws, there is no need to be taken of any publick Monuments; in conclusion, that *Atticus* never would have dared to broach such a thing which he knew could not be concealed, but coming to the Ears must needs open the Mouths of his Amulatours, especially those in Italy.

98. Whether the Cardinal tell true, when he writes, that the City of *Conflantinople* at this time did not enjoy any Prerogative of Old Rome by virtue of the Canons of any Synod, let the Reader judge by what we have said at the beginning of this Chapter concerning the *Confantinopolitan Council*. As great heed is to be taken of what Reflexions he makes upon a busines which happened the year following. *Patroclus* a certain Bishop by the favour and affistence of *Conflantinopolis*, with whom he was very familiar, having displaced *Chiron*, *prop. in Ep. 2.* *Herotes* a good man and Disciple of St. *Martin*, had thrust himself into the See of *Arles*, and not therewith content had invaded the Rights of another Metropolis, ordaining a Bishop in the Province of *Narbonne*. *Boniface* the Bishop of *Rome* not only reprehised this Infidelity, but by Letters dated on the 28 of *Janu-*

*ary* to *Hilary* Bishop of *Narbonne*, commands him to sue the Right of Metropolitan, to consider what was to be done, and make Report thereof to the Apostolick See, ordaining that every Metropolitan should content himself with the Extent of his *jurisdiction* within his own Precincts, and not thrust his Sickle into the Corn of another man. Thus the good Mother desires that her Daughter may be contrary to his own Practice. More wife and virtuous than her self, and the Dissolute Preacher cries, *Doe as I say*.

Which it is  
the practice of  
Bonifacius  
who presches  
in his  
own Practice.

*Say, but doe not I doe.* He writes this at the same time as he endeavoured by all means to intrude into the Affairs of *Africk*, and challenged the Privilege of Appeals upon pretence of a *Nicene Canon*, which the Bishops rejecting as forged, had sent to *Alexandria* for authentic Copies, which this same year were sent by the Patriarch of that See. As for what he ordains about the Metropolitan he tells him, heads according to the Precript of the *Nicene Canons*, the sixth indeed of that Council taking care of the Jurisdiction of the Metropolitans. Whence *Baronius* will perwade his Reader, that he most manifestly feels that the *Nicene Council* so took order for having the several Provinces subject to Metropolitans, that yet the Apostolical See as he calls it, should *far dicere* or exercise Jurisdiction over all. Certainly his Reader cannot but see most manifestly that this is a mighty Consequence, let him shew where any *yet soe*, any such *proviso* or *salvo* is made by any true Canon of that Council. He will find it perhaps written on the back side of that other Canon concerning his Popes Jurisdiction over the *African Churches*. It is certainly a course so weak as any one may most manifestly discern it, to argue from pretence to true Title, from intromission to rightfull and just possession; which would have notably served the design of *Patriarchus*. It seems because *Boniface* and his Fellows thrust their Sickles into the Corn of the *Africans* and *Galls*, therefore they had a Right to reap their Harvest, and in truth the one awfull as the other by permission (nay Ordination of the *Nicene Canons*.

99. The ensuing year *Theodosius* the Emperour fet forth several Edicts against *Hereticks*, *Jews* and *Pagans*, yet to be seen in his own Code. As to the latter *L. 5. c. 36.* *C. Th. Epis. 6. de Clerico de Iudeis & de Pa-*  
*Atticus Bishop Atticus Bishop of Constantinople*, which it seems continued a long time, the Prelates going and coming as there was occasion. But these *Carthaginian Councils* are strangely confounded one with another, and probably the sixth and seventh were the same. After the death of *Boniface* the *Roman See* was vacant nine days exclusively, and then was chosen and ordained *Calestinus* a *Campanian* by Birth on the fourth of *November* the first *Feria*, being the forty fifth Bishop of *Rome* according to *Platina*, the forty first after the account of *Proper*, and the forty third in the Opinion of *Martianus*, to great certainty is there of this Succession to much talked of. Two years after on the tenth of *October* in the eleventh Confessilup of *Theodosius* and the first of *Valentinian* the third, *Anno Domini CCCXXV.* died

*Boniface Bi-*  
*thop of Rom-*  
*die.*

His Works.

*In vita Boni-*  
*fici facit primi.*

*Palla* or *Surplice*, nor the Frankincense: That no Slave or Indebted Person should be received into the Clergy. He buil an Oratory in the *Cemetery* of *St. Felicity*, and adorned her Sepulchre with Marble, gave a Silver Platter of twenty Pounds, a great Cup to the value of ten, three Silver Crowns, and of the lesser sort of Chalices two. Under his Name are extant three Epistles, One to the *Tom. i. Concil.* Emperor *Honorius*, wherein having mightily applauded the Vertues of that Prince, he pray's him to preferve the Peace of the Church of *Rome* against ambitious and factious Persons; to which the Emperour answere, that his pleasure was, and hereby declared it to be, that if in a Schism two chanced to be elected, neither of them should hold, but a third Person freely and Legitimately chosen. His second is directed against one *Maximus* a Bishop and a *Manichee*, accused of Impiety, Murther and Contumacy, against whom he orders the Bishops of *Gall* to proceed, whether he appeared or not; concluding, that whatsoever they resolved was necessarily to be confirmed by his Authority, so cunningly ambitious were the *Roman* Prelates at this time, that if any Church out of respect to the Dignity of their See or Ability of their Persons asked them any advice, they would prelenty pretend to Jurisdiction, this being their light wherewith at first they began to lay the Yoke upon the Provinces. His this third Epistle he wrote to *Hilary* Bishop of *Narbone*, about the businesse whereof we have already spoken. Besidese these in his Letters, the first Tome of the Councils mentions five other Constitutions. "1. That none should be ordained Priest before he had completed thirty years of Age, how worthy soever, because Christ began not to Preach untill that time. 2. Differences arising amongst Bishops should be decided by the Metropolitan, and if they would not submit to his Award, the Primate should determine the Controversie without Appeal. 3. Whatever had been Conferred to God be it Man or Beast or any other thing, shoud remain in the power of Priests, the Offender against this Decree to be Excommunicated as Sacrilegious. 4. Bishops, Priests, and the like Persons, disagreeing amongst themselves, should be Excommunicated till Re-

"tance,

"tance, and not restored till they had spent as much more time in Penance as they had done in Quarelling. The 5th requires, That a Bishop removed from his Bishoprick during either to return or depart from the place to which he had been confined, should be thrust into a Monastery in some other Province.

100. In the time of this *Boniface* began the Seventh Council of *Carthage*, as it is called, or the *African Council*, which it seems continued a long time, the Prelates going and coming as there was occasion. But these *Carthaginian Councils* are strangely confounded one with another, and probably the sixth and seventh were the same. After the death of *Boniface* the *Roman See* was vacant nine days exclusively, and then was chosen and ordained *Calestinus* a *Campanian* by Birth on the fourth of *November* the first *Feria*, being the forty fifth Bishop of *Rome* according to *Platina*, the forty first after the account of *Proper*, and the forty third in the Opinion of *Martianus*, to great certainty is there of this Succession to much talked of. Two years after on the tenth of *October* in the eleventh Confessilup of *Theodosius* and the first of *Valentinian* the third, *Anno Domini CCCXXV.* died

*Vide ejus Epis. ad Callic-*  
*epium Episc.*  
*Nicote apud*  
*Sect. 1. 7. 25.*

*Atticus Bishop Atticus Bishop of Constantinople*, after he had held that Chair nineteen years and seven months wanting three days. He is commended as a Wise and Religious Governor, extolled for his Bounty to the Poor, wherein he had only respect to want not to any Party, but chiefly regarded such as were ashamed to beg. Understanding that certain *Novatians* who differed from the rest in the keeping of *Easter*, had translated the Corps of *Sabbatus* out of the Isle of *Rhodes*, buried it solemnly, and prayed upon his Tomb, he procured in the Night the Body to be removed to another place, which being done they ceased to pay any more honour to his Sepulchre. He was lucky in affigning Names to severall things. The *Rode* in the Mouth of the Euxine Sea, formerly called *Poison*, he named *Medicine*. *Chrysopyle*, being a Rode at the head of the *Bosphorus* mentioned by *Strabo*, *Nicolaus*, *Damascenus* and *Xenophont*, and affigned for payment of *Tribute*, in imitation of it he gave a part of the Suburbs of *Constantinople* the Name of *Argyropyle*. *Socrates* magnifies the good opinion he had of *Novatus*, and his kindness to that Sect. He reduced into Communion the *Johannites* or Followers of *Chrysostome*, by receiving his Name into the *Dypica*, and commanding his Memory to be celebrated at the time of Divine Service, as the manner was of other Holy Bishops deceased. Notwithstanding what *Socrates* writes of his favouring the *Novatians*, he is commanded by St. *Augustine* and *Profer* for his Orthodox Doctrine.

101. After his death there was much stir made about the Election of another Bishop, some being inclined towards *Philip*, others towards *Proclus*, both Priests of that Church, but the generality much desirous the promotion of *Sifnius* a Priest of *Elæa* a Church in the Suburbs over against the City, where the Citizens were wont to celebrate the Feast of our Saviour's Ascension. At length the consideration of his Piety and Charity towards the Poor prevailed, and the Laity getting the upper hand he was consecrated on the twenty eighth of *February* in the twelfth Confessilup of *Theodosius*, and the second of *Valentinian*, which *Philip* his Competitor stonaching exceedingly inveighed bitterly against it in an impudent and confusd Work he wrote against *Julian* the Emperour, called *The Christian History*. *Proclus* the other Competitor upon the death of the Bishop of *Cyzicum*, was appointed by *Sifnius* to succeed him, but the People hearing of his coming elected one *Dalmatius* a Religious man to govern the Bishoprick, neglecting (faith *Socrates*) the Law and Canon which commandeth that no Bishop be appointed and ordained without the consent and authority of the Bishop of *Constantinople*. They made no account of that Canon, because it commanded, as they thought, that the said Authority shold be given to *Atticus* alone. That such a Canon there was the Historian confesseth, who lived about this time; but the People the Laity it seems, which as appears in the story of *Sifnius*, was most prevalent in those Elections, having little skill in the Canons of the Church applied it ignorantly to *Atticus* alone. Now whether any thing here concludeth, that the Bishops of *Constantinople* pretended not to their Jurisdiction from any Canon of an Oecumenical Council, let the Reader judge, for *Baronius* would gladly have him so reason. Because the People furnished that such a Canon once belonged to *Atticus*, he is ready to swear it, though had the Honour of *Rome* been concerned, the People and Laity must have been informed and derided, as no Competent Judges in such a case. If it was made for *Atticus* alone he it seems was not ambitious of such a Privilege, old Canons being by the Emperour alledged,

*Aug. contra*  
*Jul. 1. 1.*  
*Prop. de Io-*  
*gratia.*

*Sect. 1. 7. 25.*

*Sifnius suc-*  
*cessit him,*  
*who appoints*  
*Proclus to the*  
*See of Cyzi-*  
*cum, but is elec-*  
*tum by the*  
*Laity who*  
*elect Dalmat-*  
*ius.*



Being of old principled by *Theodosius* Bishop of *Mopsuestia* and *Diodorus* of *Tarsus* <sup>Eusebius lib.</sup>  
he had the luck also to be Nephew of *Paulus Samosatensis*, whose opinions did him no <sup>1 cap. 2.</sup> *Cyril* <sup>lib.</sup>  
good, though he pretended to be a great Enemy to them, and an earnest Maintainer <sup>Vulg. Suidas.</sup> *Cyril* <sup>lib.</sup>  
of the *Nicene* Faith. He broached not his Heresy first himself, but *Anastasius* a Priest <sup>Secreta, lib. 7.</sup>  
whom he had brought with him from *Antioch*, whom he highly esteemed, and <sup>cap. 32.</sup>

The Heretic  
of *Nestorius*  
Bishop of Con-  
stantinople.

used as a Councilour in all his matters. This Priest on a certain time taught  
publickly in the Church, that none ought to call the Virgin *Mary Theotoco*, or the Mother of God, because she was but a Woman, and of a Woman God  
could not be born. This raised a marvellous disorder amongst both Laity  
and Clergy, who had had it of a long time inculcated into them, that  
Christ was true God, but when they blamed *Anastasius*, and expected he should  
be called to an account for such Language, *Nestorius* became his Patron, and  
not only his but the Patron of his Opinion, not mincing at all the matter, but  
in his Sermons maintaining what he had asserted, that the Blest Virgin could  
not be the Mother of God. This put the People besides their Wits. Some said  
one thing some another, many thought he was of opinion that Christ was but  
a mere Man, and that he went about to revive the Heresy of *Samosatensis* and  
*Photinus*. Not only disputing there was, as happeneth upon such occasion, but so  
great were the heats and dissensions, and the Schisms came to such an height, that  
the summoning of a general Council seemed needfull for deciding the Contro-  
versie, and appeasing the minds of Men.

106. But *Nestorius* not contenting himself with publishing his opinions in  
his own Diocese, divulged them by Books sent into all Places, and *Egypt*  
amongst others, where some Monks were intoxicated with this new Doctrine.  
Hereupon *Cyril* the *Alexandrian* Patriarch rebuked himself, as appears by  
this Epistle. Yet with caution, for knowing that *Theodosius* the Emperor had  
been the Promoter of *Nestorius* to that See, at first he sent to *Constantinople* only  
a Confutation of such Opinions, not naming the broacher of them; at length  
when all the World began to take notice of them he wrote to himself the Heretic  
several times, desiring him to beware of such assertions, to which he answered  
with very great scorn and stomach. *Cyril* seeing there was no good to be done,  
and having by Letters consulted with *Celestius* the Bishop of *Rome*, and others,  
he resolved to call a Provincial Synod of Bishops to *Alexandria*, wherein the  
opinion of *Nestorius* was condemned as Heretical, and twelve Anathematisms  
formed, which were afterwards sent to *Nestorius*, therewithal if possible to re-  
claim him from his Errors. These because directed against his Tenents, dif-  
ferent what they were to us, and therefore we shall summarily repeat them.

Is anathema-  
tized in a Pro-  
vincial Synod  
at Alexan-  
dria.

1. "He that shall not confess God to be *Immanuel*, and therefore the Blest  
"Virgin to be *Theotoco*, *Despina*, or *Mother of God*, according to the Fleth  
"let him be *Anathema*. 2. As also such as shall not confess, that the word  
"of God the Father was hypothetically united to the Fleth, and Christ to  
"be one with his own Fleth, *viz.* both God and Man. 3. And such as after  
"union distinguish the Hypostases, and conjoin them onely in respect of Dignity,  
"Authority or Power, not according to natural Union. 4. And such as attri-  
"bute to two Persons or two Hypostases, those words which occur in Evangel-  
"ical and Apostolical Writings being spoken either by the Holy men concer-  
"ning Christ, or by Christ concerning himself; and sometimes ascribe them to  
"a Man, considered a part from the Eternal word of God; otherwise as appro-  
"priate to God and the word of the Father. 5. Such also as should call the  
"Man Christ *Deifer* or *Theophorus*, and not true God as the onely and natural  
"Son of God, insomuch as the Word being made Fleth, communicates as with  
"Fleth and Bloud. 6. And those who should call the Word of the Father,  
"the God or the Lord of Christ, and not rather confess the same to be  
"God and Man, insomuch as the word was made Fleth according to the  
"Scriptures. 7. If any affirmed that Jesus Christ being a mere Man was  
"acted or assisted by God the Word, and should fainte the Glory of the  
"only begotten, to belong to the Man as another beside the word.  
"8. In like manner, if any should affirm that the Man assumed ought to be  
"adored with the word of God himself, to be glorified with him, and to be  
"called God as one Person with another (for this Particle with necessarily  
"inteth so much) and with the same adoration, Worship not *Emanuel*, and  
"give one Glory to him, according to that saying that the Word was made  
"Fleth. 9. Such as should say, that our one Lord Jesus Christ was glorified by  
"the Holy Ghost, as by a Power aliene from himself, and the Virtue he used  
"against

"against unclean Spirits, and in working Divine Miracles he had it from him,  
"and that the Spirit was not his own by which he wrought such Miracles.  
"10. Seeing we are taught by Scripture, that Christ was the High Priest and  
"Apostle of our Profession, and offered himself for a sweet Saviour, to God  
"the Father. If any shall say that the Word of God himself was not our High  
"Priest and Apostle after he was made Fleth and Man like unto us, but that  
"Man which was born of a Woman, as some other divers from him; Or who  
"shall affirm that he offered a Sacrifice for himself and not for us only, he ha-  
"ving no need of an oblation who was void of Sin. 11. If any confesses that  
"the Fleth of our Lord was not quickning, or the proper Fleth of the Word of  
"God himself, but of some other besides him joyned with him in Dignity, having  
"Divine Inhabitation alone and not rather quickning, as being made the proper  
"Fleth of the Word, able to quicken all things. 12. Lastly, if any deny the  
"Word of God to have suffered in the Fleth, been Crucified in the Fleth, tasted  
"of Death in the Fleth, and to have become the First-born from the Dead, in  
"that he is Life, and enlivens all things as God, let him be accursed.

107. These Anathematisms being brought to *Nestorius*, that lie might sub-  
fect them he was so far from doing this, that he not only defended the Doctrine <sup>Tom. 1. Concil.</sup>  
by them condemned, but accused *Cyril* as a Heretick to the Emp-  
erour, and afterwards drew up twelve Anathematisms against him, to which he suffi-  
ciently answered. At present he could not be condemned, forasmuch as he  
impeached his grand Accuser of the same Crime, nay it was so far from that  
that vehemently accusing *Cyril* to the Emperour, as a turbulent and ambitious  
Person, he procured Letters to be written to him, wherein he was chidden and  
threatened, except he would study Peace and Union with *Nestorius*. *Cyril* nothing  
herewith terrified, set himself with all Alacrity to write to the Emperour, and his  
Sisters, and laying before them the dangerous Principles of their Patriarch, desired  
an universal Council might be called, for the full and clear examining of the Truth.

*Theodosius* perceiving matters come to that pas, that no Peace could be else ex-  
pected, by his Imperial Letters dated November 20, summons an universal Synod  
to meet at *Ephesus* against *Whittonide*, adding after the Precept that he should  
not excuse any that failed to be there by that time either to God or Man, for-  
asmuch as such as refused to be present at the sacred Meeting of Bishops could  
not possibly bear any good Conscience; Not onely were the Bishops of the  
East summoned, but such of the West also as were most eminent, amongst whom St.

Who sum-  
mons an uni-  
versal Synod  
at Ephesus.

St. Augustine  
dies.

His Works.

*Augustine*, who yet e'er the Messenger arrived at *Carthage*, was departed to a place  
void of all dissencion and error. For God had removed this molt Reverend <sup>Vide Baron.</sup>  
Learned Bishop, this most eminent orthodox Christian, out of the way, left he <sup>ad Ann. 430.</sup>  
should either see or feel the Cruelty of the *Arian Vandals*, who had now besieged  
*Hippo* above two Months. He lived 76 years, whereof 76 he spent in the Episcopall Function.  
He preached to his laft, and prayed in his Church beseeching God *ci Poffidus in*  
ther to remove the Siege, give his Flock patience to endure it, and submit to his *vitæ*.  
good pleasure, or take him out of the World to himself. Falling sick of a Fever,  
he flut himself up, permitting none to come to him, but at such time as the  
Physicians visited him, or when he mult necessariy take some refreshment, spending ten Days in continual Prayers and Tears; for his Judgmēnt was that a good  
Christian, especially a Priest, ought not to die without some remarkable signs of  
Repentance and Humiliation.

108. As for a Testament he made none, having nothing to dispose or bequeath  
thereby, nor ever had any intention to enrich his Kindred. His Books and Li-  
brary he had committed to the Church, there to be preserved for the benefit of  
Poerty, and concerning his own Works this is very remarkable, that about a  
year after when the City was taken and set on fire, yet they were wonderfully  
preserved. Those that were written against *Pelagius* and his Tenents had various  
reception, not onely as the World were inclined to, and against that Heretick;  
But they were maligned and oppofed by several in *Gall*, who pretended to ab-  
hor those Errors against which he wrote, and they were as earnestly defended by  
*Hilary* Bishop of *Arles* and *Proper* of *Aquitan*. To his Works which are very many, are added many spurious and some doubtful, which have been  
detected, and branded by *Eraclus* and others. Amongst the former sort is the  
14 Homily, *de Nat. Domini*, of which he was not the Authour, the Learned *Mo-*  
*laus* with the Divines of *Louvain*, having rejected and censured it to be as it is the  
Work of an unlearned Novice, yet *Bonaventura* cites it to prove that *Joseph* was un-  
acquainted with any Matrimonial Act, which is now brought to be the Compte-  
mon

mon Tenant of the *Roman Schools*. Amongst the Books which he wrote himself, there is one which is not to be read without caution; and that is his Book *de ordine*, from the Authority of which some *Romanists* will prove Stews to be tolerated in a Christian State. But when *Augustine* wrote that Book as our *Jewel* observes, he was not St. *Augustine*. He was yet a very young Man, and but a Novice in the Faith, not yet well instructed, not yet baptized in the Name of Christ, himself as yet keeping a Concubine, and living in Whoredom. What matter then if he say in it, take Harlots away from among Men, and ye fill all the Country with Ribaldry and Villany. Afterwards fully instructed, Christened and grown older and wiser, he was of another mind as appears from a place in his Book *De Civitate Dei*, \* which Work he finished but four years before his Death. As all his Works are large Testimonies of his Learning, Ingenuity and Piety, so that of his Retractions of his Candour and Humility in an especial manner, wherein of his own accord he confesseth and revoketh his former slips, faults and errors. Long before him *Hippocrates* had done the same. After him *Cardan* and many other great Perfsons, yet few in comparison of those, who rather against their Consciences plead for, than own and retract their Errors. The Example of those Worthies, every one knows, every one commends rather than *Opinairity*; but when it comes to the effect not many practise. The day of the Death of St. *Augustine*, and the Anniversary appointed to be observed to his Memory, was the 28th, of August.

C H A P. VI.

From the third Oecumenical Council summoned by Theodosius the Second to the City of Ephesus, to the fourth Oecumenical Council summoned by the Emperour Martianus to the City of Chalcedon.

*The Space of Twenty Years and about Four Months.*

The third Oct  
contented  
Council sum-  
moned at E-  
phesus.

I. **T**HE third Oecumenical Council summoned by Theodosius the Second to the City of Ephesus, assembled at *Whitsontide or Pentecost*, in the 24 year of the Reign of that Emperor, the 7 of *Valentinian the Third*, his Colleague, of Old Rome the 1184, of the New 101, the third year of the 302 Olympiad, the 14 Indiction, 107 years after the first Nicene Synod, 50 after the second Oecumenical Council summoned to *Constantinople*, A.D. 431. *Ancius Bassus* and *Flavius Antiochus* being Confuls.

Flavius Antiochus being Conius.  
2. In obedience to the Imperial Edict, the Bishops assembled from their several Churches. *Nesorius* with a great Multitude of People, took his Journey <sup>Secrets in</sup> esp. 33; presently after the *Easter* Holy-days. *Cyril* the Patriarch of *Alexandria* came to <sup>Act Conc.</sup> *Ephesus* about *Whitsontide*, and the fifth Day after *Pentecost*, *Juvenalis* Bishop of *Jerusalem*. These with others coming in good time, staid for *John* the Patriarch of *Antioch*, who with his suffragan Bishops loitered out of design, lest he should be compelled either to condemn *Nesorius*, or with him to undergo the same censure; after fifteen Days expectation, The Metropolitans that were with him came to *Ephesus*, and signified to the Fathers, that his presence was not to be expected. Above two hundred Bishops are said to have convened, and all as well Occidentals as Orientals, either themselves or by their Legates, to have been present at this Assembly. Yet the Prelates of *Africk*, hindered by the dreadful devastation made at this time by the *Wandals*, could not be there; neither were in any

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Valentinian III. 165

any Capacity to send any considerable Legation: only *Capreolus* Primate of *Carthagae*, doing amiss as in him lay, sent *Baffulus* a Deacon of his Church with Letters of excuse to the Synod. Very many Bishops indeed were personally absent, and present only by their Legates or Agents, as almost all the Western Bishops, and by Name *Calefiae* Patriarch of *Rome*, whose Legates came not till the 10th. of July, and the Council had done most of their Work. Some its probable upon other occasions neglected this butiness, as the Bishops of *Gangra* and *Heraclea* in *Macedonia*, who were not at this Synod. Divers others wilfully and obstinately refused to be present at this Holy Synod, as *Nestorius* himself the Patriarch of *Constantinople*, *John* Patriarch of *Antioch* and some forty Bishops, who at the same time while the Holy Council was held in the Church of the Blessed Virgin at *Ephesus*, held a Convention by themselves in an Inn in the same City, as we shall see hereafter. Yet notwithstanding the personal absence of the first, the negligent of the second, and wilfull absence of the last, and although no Prelbyters at all were therein, nor in their own right, this Holy General Council faith of its Synodical Judgment given by those that were present, that it was nothing else but "the common and conferring Judgment of the whole World." For <sup>4</sup> nihil aliud  
Bishop of *Alexandria*  
prefects.  
*Epiph.* *Concil.*  
*Ephes.* *ad Imp.*  
*Tom. 2. Art.*

4. After the Condemnation of *Nestorius*, about four or five Days, on the 24<sup>th</sup> of June, came *John* the Patriarch of *Antioch* to *Ephesus*, with a Company of Bishops and Priests, and railing against *Cyril* for making such haste in confounding *Nestorius*, immediately associated himself with him and his Partisans. Now at the self fame time in one and the same City of *Ephesus*, as one oblerves were held two several Councils, and Altar erected against Altar, Council against Council, *there* Dr. Cudworth.

Opposing the Canonical Synod.

And anathematizing them.

Sending their Canons to the Emperors.

Who being in the order that whatever was done against Nestorius should be utterly void.

Patriarch against Patriarch, Bishops against Bishops, and Synodal sentence against Synodal sentence. The one confined of Holy, Orthodox, and Catholic Bishops, whose President was *Cyril*: the other of Heretical, Factious, and several (a) deposed Bishops whose President was *John*. The former was held in the Church of the Blest Virgin, the latter in an (b) Inn or Tavern, a fit place for such as denied Christ to be God. The former proceeded in all Refpects orderly and synodically, the latter did all things tumultuously, presumptuously, and against the Canons, supporting themselves by Lies, Calumnies and Slanders. In sum the one was truly an holy, a general, an Oecumenical Council, wherein was the Content of the whole Catholick Church, the other was nothing else but an heretical, schismatical Conventicle, a Faction or Conspiracy of some thirty or forty Persons unworthy the Name of Bishops, insolently opposing the Holy Council, and the whole Catholick Church, in which Number and Faction besides others, were *John* Bishop of *Antioch*, the Ringleader of the Rout, *Paul* Bishop of *Emsa*, *Theodore* the Bishop of *Cyrus*, and *Ibas* some three or four years after Bishop of *Edessa*.

5. This notwithstanding, as the Holy Council deposed *Nestorius* for his Hereticism, *A&B Consilis.*

The Conventicle deposed *Cyril* for an Archheretic also, condemning his twelve Chapters as Heretical, which the Council had approved as Orthodox. As the Council excommunicated and anathematized *John*, *Paul*, *Theodore*, *Ibas*, and all the rest of their Factious Adherents, the Conventicle anathematized *Cyril* and all his Adherents, arrogating to themselves the glorious Name of the Holy *Ephesine* Council, and slandering them that held with *Cyril* as a Conventicle, an unlawfull and disorderly Assembly, terming them *Arians*, *Apollinarians* and *Cyrrilians*, awfully as those with *Cyril* called themselves, as indeed they were the Holy and Oecumenical Council, and termed *John*, with his Adherents a Faction and heretical Conventicle of *Nestorians*. In fine, as the Council constantly refused to communicate with them, till they consented to the depoing of *Nestorius*, and anathematizing his Heretic, the Conventicle not only refused Communion with *Cyril* and other Catholicks, but bound themselves by many solemn Oaths, and that afterward in the presence of the Emperor, that they would never communicate with the *Cyrrilians*, except they would condemn the twelve Chapters of *Cyril*, adding that they would rather die than consent to any one of the twelve Chapters. But though the Fathers of the true and genuine Council, wrote their Encyclical Epistle to all Christians, and continually upon urgent occasion humbly informed the Emperours of their proceedings, sending Letters after Letters, yet either were the Messengers stopp'd or their Letters intercepted, so that not the least notice of them came to their Majesties, whereas on the other side the frequent Letters of the Conventicle brought with Lies and Slanders, had every day access and great applause at Court; for Count *Candidianus*, whom the Emperours made their Deputy and President of the Council, to see all the good and Canonical Orders therin observed, so far was faulty to his trust, as being most partial to *Nestorius* and his Heretic, he not only was Privy and affistant to the flopping of the Councils Letters, but by his own dispatches, concended and confirmed all the Lies which the Conventicle had writ unto the Emperours. Hence it came to pass that the Emperours misinformed, commanded all things done against *Nestorius* and others, as done against *Reaon* and their Command to be revoked, and a new Course taken, telling them that their Majority could not hold over fifteen tho' things done so disorderly for firm and fynodall, nay decreeing, that all thitherdone done should be accounted of no force, but utterly void and frustrate.

6. By this means also it came to pass, that the Emperours knowing nothing *Imp. ad Synd.* of the Divisions amongst the Bishops, and how beside the Holy Council there were *Nestorians* & was a factious and schismatical Conventicle of *Nestorians* held in the City, thought *Cyril* & whatever was done awfully against *Cyril* and *Mennion* in depoing them, as against *Nestorius*, had been the Act, Judgment and Sentence of one and the same Court. *Memnon* excommunication & *Sanctitate* *in se nobis* *impunitus* *et in nos* *appellatus*.

ther side to appear before him at *Constantinople*, fully to inform him of the truth of all the proceedings; and the truth being accordingly found out after diligent Examination, the Emperours by their Imperial Authority nullled all the Acts of the Conventicle, restored *Cyril* (who at this time wrote a full answr to all that had been objected against him) and *Mennion*, approved the Judgment of the Council against *Nestorius*, adding to his deposition banishment from *Constantinople*. But the synodal Sentence of deposition against *John*, and the rest of his Associates they suspended for a while, partly to prevent a greater Schism, which *John* by his great interest might procure, but especially in hope that as well he as the Eastern Bishops might in time be brought off, and reduced to Unity with *Cyril* and the Catholick Church, which in the height of their present heat and stormach could not be expected. And thus was the Council at *Ephesus* diffolved, a far greater Rest being by this means left at the end, than had been at the beginning thereof, and to that Malady for which it was called not preiently cured but increased. *Nestorius* was permitted to stay as yet in the Monastery of St. *Euprepius* at *Antioch*, to see if he would recant his opinions, but growing more obstinate, was at length after some three or four years banished into the Wildernesse of *Oasis*. The Emperour also animadverted upon his Courters *Eusebius* *Leag.* *15.7* who had been false to their trust, and done so ill Offices for the *Ephesine* Fathers.

7. But besides what these Fathers did directly against *Nestorianism* we must not omit certain Canons of this Synod of *Ephesus*, mentioned after a Preface, wherein they signifie, that being called together by the Emperour's Edict, above thirty of their Number had separated themselves in behalf of *Nestorius*, and therefore remained excommunicate and deposed. Then follow seven Canons of which this is the Summ, that if any Metropolitan Bishop or Clerk imbraced the Heretic of *Nestorius* or *Celsus*, he should be excommunicated and degraded; if a Lay-person he should be excommunicated; And the same to extend against such as produced, wrote or composed any form of Faith, besides that of the *Nicene Council*; As also such Persons as should appear of *Charisius* his opinion who thought not aught of the Humanity of Christ. The eighth Canon was made upon occasion, that the Patriarch of *Antioch*, took upon him to ordain in the Churches of *Cyprus*, which thing being an innovation contrary to *Ecclesiastical Constitutions*, and the Canons of *Holy Fathers*, and for that Epidemical Diseases require a greater Remedy, because they are more dangerous than others, therefore the Fathers decree that it be taken for a Rule in all Dioceses and Provinces whatsoever, that no Bishop invade or occupy any Province, which and from the beginning hath not been under his Jurisdiction or that of his Predecessors. If any hath already invaded any such Province and by force made it his own, the Holy Synod commands he do restore it, left the Canons of the *Holy Fathers* be neglected, and left under pretence of Administration of *Holy things*, the Arrogance of *secular Power* creep in, and by degrees we imprudently lose that *Liberty* which our Lord Jesus Christ the Saviour of all Men, by the price of his own Blood hath bestowed upon us. Therefore it pleaseth the Holy Synod, that the Rights of every Province, which according to the Ancient Custom it hath had from the beginning, be preserved to it pure and inviolable, every Metropolitan having liberty to take Copies of those Acts for his Security. And if any Person shall produce any Sanction contrary to what is here defined, it is the pleasure of all the holy and universal Synod, that it be void and of none effect. That this Canon was made tacitly against the Incroachments *Tom. 2. Epist. 18.* of the *Roman Patriarch*, some do gather not obscurely from the Acts of this *Synd. append.* Council, it evidently from them appearing, that this Canon prevailed and was of force, notwithstanding the Epistle of *Innocent* the First to *Alexander*, whereby he declared that the *Cyprians* did not carry themselves like faithful Men, except they subjected themselves to the Patriarch of *Antioch*. Yet we see this Canon of this Oecumenical Council, is quite contrary to the Sentence of the *Roman Bishop*, for it decrees that attempt to have been made upon *Cyprus* by him of *Antioch*, against Ecclesiastical Constitutions and Decrees of the Fathers, and therefore all fore Sanctions or Epistles in this Case to be utterly null. But besides those Canons (that we may conclude with this Synod) the Fathers made another Constitution against the *Messianic* Heretics, *Enchye* and *Enthufalls* (having in the ninth Session condemned the *Pelagians*) and anathematized a Book of those Heretics, going under the Name of *Agetton*, which some think near a-kin to the *Agetta*, reckoned amongst the Works of *Basil*.

8. *Nestorius* being deposed by the Council, that Decree was ratified (*a*) and established by the Emperour, aswell as other matters according (*b*) to his Promise and their Petition, whereby they (*c*) earnestly desired his Piety, that he would command that all which was done by this *Foolish and Occidental Council* against *Hæreticks*, might stand in force being confirmed by his Royal Assent. For in their proceedings, the Emperour's (*d*) Letters were their Direction, and as they themselves protest, a Torch to all their Actions, and in all the Affronts and Contumelies they endured from the Conventicle, they betook themselves to him, befeching him to be Judge betwixt them, and examine their doings. The See of *Constantinople* being therefore void, there (*e*) arose a difference about the Election of a new Bishop. *Proclus* had in all probability been the Man, but that some in power were his back friends, and pretended that the Canons of the Church forbade any Bishop to be translated from one See to another, which though either ignorantly or maliciously spoken (the Canons for the better Edification of the Church allowing it, and many Examples of these ancient times approving it) yet was of such force, that the People was therewith satisfied and appeased. *Maximianus* then, three Months after the Deposition of *Nestorius* was chosen Patriarch, by function a Priest, who led a Monastical Life, one that of late had purchased a good Name by building at his own Charge Sepulchres, where Godly Men should be interred, but altogether unlearned, and who had determined to lead a quiet Life, free from all Care and Molestation. Thus was the Place of *Nestorius* filled, but the rent and division he had made in the Eastern parts of the World, not yet made up and conjoined. This disturbance of the Church, much disquieted the mind of the Religious Emperour *Theodosius*, who the very next year after the shutting up of the Council, when he thought time and better consideration, to have alleayed the heat of the Eastern Bishops, began to sollicite that Union which before he had purposed to effect, professing his resolution to be not to desist from this so good a Work, till God should vouchsafe to restore Unity and Peace to his People. To this end he wrote a very religious and pathetical Letter to *John* Patriarch of *Antioch*, by many reasons persuading, and by his Imperial *Decimation & Epistles* requiring him, and with him the rest of the faction to subscribe to the deposition of *Nestorius*, the anathematizing of his Heresie, and so to im-dict, &c.

*Maximianus*  
chosen Patriarch  
and translated  
into the room of  
*Nestorius*.

Union in the  
Church pro-  
moted by the  
Emperour  
*Theodosius*.

to make an Union with *Cyril*, but laboured to effect it by drawing him over to them, and their Heresies, not by passing over to him, and closing with him according to the Decrees of the late Council. They cauſed *Acatius*, Bishop of *Berœa*, to write to him in all their Names, offering Unity and Concord, but on this condition that he shoulſt abolish and condemn whatever he had written againt *Nestorianism*, and consequently both his twelve Chapters, the *Ephesine* Decree, and all of that nature. *Cyril* answereſt with Resolution and Courage, that what he had written was in defence of the Catholick Faith, and therefore he shoulſt never recant it, fo that this Art failing they attempted to effect the Union by *Paul* Bishop of *Emesa*, whom they sent to *Alexandria* to agitate by word of Mouth, and another Letter, wherein though they were not so violent as in the former, yet they found fault with the *Ephesine Council*. *Cyril* seeing they addēd as he said Contumelies, who shoulſt have asked pardon and recanted, would neither admitt of their ſecond Epifile, but when *Paul* earnestly endeavoured to excule them, affirming upon his Oath, that their purpose was not to exasperate, but cloſe with him in Charity, he was content to admit this excuse, *Paul* having in Commision to work him off as much as could be, but however to make an Agreement with him, contented to anathematize *Nestorius* and his Heresies, to the depoſing of him and the Election of *Maximianus* into his place, which when he had ſubſcribed with his own hand, *Cyril* received him into Commision. Now he would have perfwaded *Cyril*, that ſeeing he came in the name of the rest, and had ſubſcribed for them all, and as in the common Perfon of all the Orientals, that this his ſubſcription might ſerve for thoſe that were abſent, and that requiring no more of them, he would be content with their Letters he brought with him. *Cyril* would by no means hear of this, telling *Paul* his ſubſcription could ſatisfie only for himſelf, as for the rest,

(a) *Imperat. ſententia Socrat. publice approbat. Nestor. excommunicatur. At. Conc. Tom. 5. cap. 11. & C. 15. de Heret. lib. ult.*

(b) *Actum tunc demini a nobis Patriarate confirmationem expeditam. Tom. 3. c. 17.*  
(c) *Officiale ea omnia per uoluntate patens. Et concilium confirmatione confirmata. At. Conc. Epiſ. Tom. 4. c. 8.*

(d) *Primo omissione Aſtorum monumetum reverendissimae patriar. uerba literas quæſi faciem quendam premisimus. Ep. Synod. ad Imp. Tom. 2. At. Conc. Epiſ. c. 22.*

(e) *Socrat. I. 7. c. 34. lib. vol. 33. gr.*

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Theodosius II.

Valentinian III.

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reit they must personally and for themſelves ſubſcribe before they could be received into Communion. Hereupon he wrote an orthodox Confefſion of Faith to the fame effect as *Faul* had ſubſcribed, and ſent it to *John*, requiring his personal ſubſcription to it.

10. *Paul* returning to *Antioch*, brought this reſolute Anſwer of *Cyril* to *John* and his Bifhops there assembled in Synod, who perceiving there was no other way to make an Union, and that *Paul* had both ſubſcribed himſelf, and promised for them that they ſhould doe the like, at length yielded to all *Cyril's* Demands, and for an affurance of their ſincerity herein, wrote a Synodal and Encyclical Epifele to *Cyril*, which they likewife ſent to *Sixtus* Bifhop of *Rome* (for *Caleſtine* was e'er this time dead) to *Maximianus* and other Principal Bifhops, wherein having first made a ſound and orthodox confeſſion of their Faith, they give their willing affent and ſubſcription to the depoſing of *Nestorius*, and anathematizing of his Heresies. This Letter they prevailed with *Paul* to carry and make a ſecond Journey to *Alexandria*, to conclude a final Peace and Union. At whose coming thither this ſecond time, and bringing with him the undoubted testimony of the orthodox belief of *John*, and the chief of the Eastern Bifhops, and that they had now done all which the Emperour and *Cyril* had required, they were welcomely received, and the union being perfectly concluded, Peace was reſored to the Church. In token whereof *Paul* preached at *Alexandria* in December, and made before *Cyril* and all the People to orthodox Profefſion of his Faith, that his Auditors for joy interrupting him four or five times, cryed out *Orthodox Paul thou art welcome to us*; *Cyril* is Orthodox, *Paul* is Orthodox. And in Congratulation with *John* the Antiochian Patriarch and therell, *Cyril* wrote a notable Epifele, which begins, *Let the Heavens rejoice, and let the Earth be glad*: and publishing this as an Hymn of Joy and Thanksgiving for the Union ſo happily effected, fung, *Glory to God, and peace among Men*. This is the ſum of the whole proceedings betwixt *Cyril* and the Eastern Bifhops, touching the matter of the union, as to any one who confiſts the Epifeles of *Cyril* to *Acatius* Bifhop of *Melitene*, to *Dynatus* and *John*, and compares them with the Epifele of *John*, and that of the Synod of *Antioch* ſent to *Cyril* and *Xiphil*, will clearly perceive. Yet ſo impudent were the *Nestorianis* as to flander *Cyril* to have at the time of the union conſidered in all points to them and their Heresie, and to have condemned his former Doctrine with the *Ephesine* Council. For knowing that *John* and the Eastern Bifhops had written to *Cyril* ſo reſolutely, that unleſs he condemned his own Chapters they would not conſent to any Peace or Union; and ſeeing that *Cyril* afterwards and in the ſame year conſidered with *John*, and made an union with him; therupon they took occaſion to boast that *Cyril* did it upon the condition required by *John* at the firſt, which was the condemning of his former Doctrine, wilfully and maliciouſly concealing both how *Cyril* utterly denied to yield unto them, or to that condition required by them, and how at length *John* and ſo many of them as were received to Communion conſented wholly unto him, and ſubſcribed to the Catholick Faith. All this they not only ſuppreſſed, but to colour the matter, forged also a Letter under *Cyril's* name, whom therein they made to conſent to the condemnation of his own Doctrine; which Letter *Ihesus* in his Epifele incloſed and ſent unto *Maris* the Heretic; All theſe things our Learned Doctor Crac-kantorp had detected, evinced and confuted, and hath moreover diſcovered how *Baronius* had perverted the narration of this union, and ſtrengthened the calumny of the *Nestorianis* by his miſreporting of the fame, and all to ſerve the great deſigns of his Pope *Vigilius* his infallibility, and to make him appear orthodox and right in the Faith, but to how little purpoſe in due time will be diſcovered.

St. Patrick by  
*Caleſtine* Bifhop of *Rome* into *Ireland*, to convert that Island to the Chrif-  
tian Faith. This *Patricius*, it's ſaid, was a Britain by Birth, ſome ſay a Scot, the *Officer de  
Britannia*, and of *Calphurnius* a Noble Deacon, and of *Couche* the Sister of famous St. *Martin*. Of the Reli-  
gion he ſent into *Ireland* to con-  
vert the *Irib*. At his Baptiſm he was called *Suechar*, or (as *Bale* will have it) *Succet*. *Ger-*  
*manus* the Gallick Bifhop changed it into *Mangonius*; and *Caleſtine* Bifhop of *Rome* ſet  
altered this into *Patricius*. Being inſtruſed by his Uncle St. *Martin* and St. *Germanus*, he went to *Rome*, where for his eminent worth he came to be known to the Bifhop, by whom he was ſent with ſome other Aſſitants to convert the Nation of the *Irib*. Being a Man of great Zeal, Piety and Induſtry, famous alſo for Miracles, as thoſe who write his Life too laſhily talk, he brought the whole Island to embrace the Christian Faith, and overſaw the Flock which he had converted, ſome ſay, about ſixty years. This is the famous St. *Patrick* the Apostle, and *Tutelary Saint* of

Z

Who conuere  
him with St.  
Peter.

of the Irish, who had him in so great esteem whilst yet living, that they compared him with St. Peter himself, as appears by what *Secundinus*, or (as they call him in that Country) St. *Sachalin*, about the year *CCCCXLVIII.* wrote of him in a certain Hymn: *He is constant in the fear of God, and unmoveable in the Faith, upon whom the Church is builded, as upon Peter; whose Apostleship also he hath obtained from God, and the gates of Hell shall not prevail against him.* Christ is there said to have chosen him for his *Vicar*. And his See of *Armagh* is by one *Calvus Perenius*, in the days of *Brian King of Ireland*, who was slain in the year of Our Lord *M.XIV.* termed the *See Apostolick*; *Desiderius Bishop of Cabros*, <sup>*Officiorum ibid.*</sup> in *France* is by their Countryman *Gallicanus* saluted both *Papa* and *Apostolicus*; and ex vix *Cod.* the Bishop of *Kildare in Ireland* honoured by *Coitus*, with the style of *Summus Ecclesie Ar-  
Sacerdos*, and *Summus Pontifex*; the *Highest Priest*, and *Highest Bishop*; those Titles <sup>*mach. c. 7.*</sup> *lbd. ibid.* and Prerogatives which the Pope now peculiarly challengeth as *Emperors* of his Mo-  
narchy, being heretofore usually communicated to other Bishops, when the uni-  
versal Church was governed in an *Articular* way.

12. Now a Countryman of our own would make us believe, that *When Christ received Chrifdom, they gave themselves into the Jurisdiction both Spiritual and Temporal of the See of Rome.* But in this respect is told that he speaks with c. 2. c. 2. of the Spiritual Jurisdiction untruly, of the Temporal absurdly. For from this first Legation of *Palladius* and *Patricius* (some say *Palladius* first Preached in Ireland) who were first sent to plant the Faith in this Country, it cannot be shewed (faith he) out of any monument of Antiquity, that the Bishop of Rome did ever send any Legates to exercise Spiritual Jurisdiction here (much less any of his Deputies to exercise Temporal Power) before *Gillebertus*, Who first (they say) exercised the Legantine Function of the *Apolofolick See*, as Contemporary of his words it, even *Bernard* himself in the Life of *Malachias*. We reade, moreover (faith he) of fundry Archibishops that have been in this Land betwixt the days of *St. Patrick* and of *Malachias*, What one of them can be named that ever fought for a Pall from Rome? *Joceline* indeed, a late Monk of the Abbey of *Furness* writes of *St. Patrick*, that the Bishop of *Rome* conferred the Pall upon him, together with the exercise of Legantine Power. But he is well known to be a most fabulous Author, and for this particular, *Bernard* who was moreancient, informeth us *fit hoc & defensum est*, that from the very Beginning till his time the Metropolitical See of *Armagh* otherwise, that from the very Beginning till his time the Metropolitical See of *Armagh* was *metropolitica sedis der ad-ut illi sitio* *Armagh* *et nullus episcopus* *metropolitanae* *tituli Bernardus vita* *magh* wanted the use of the Pall, with whom the Authours of the Annals of *Malachis* *rofis* cloth fully accord, noting that in the year M.CLI. *Pope Eugenius* (to whom *Malachis*) *metropolitica* *tituli Bernardus vita* *wrote* *Books de Confederatione*, *did by his Legate John Papiron transmit four Palls into Ireland*; whether a Pall had never been brought. Hereupon *Giraldus Cambrensis*, though he acknowledge that *St. Patrick Did chuse Armagh for his Seat, and appointed it to be, as it were, a Metropolitical See, and the Proper place of the Primacy of Ireland*; yet withall affirms, that indeed there were no Archibishops in Ireland, but that Bishops consecrated one another till the bringing of four Palls by the *said Papiro*, or *Paparo*, the *Pope's Legate*. And some of the Chroniclers after him note concerning *Galafius*, then Archbishop of *Armagh*, that *He is said to have been the first Archishop*, because he used the first Pall, and that others before him were Archbishops in Name only, for reverence of *St. Patrick* as *Apofle of that Nation*.

13. The complaint made by *Aeslin* in his Letters to *Murtagh* King of Ireland, Ep. 12.  
that *Bishops* there *consecrated* by *Bishops* alone, might seem somewhat to justify  
*Grallus* his Relation; if we did not find a farther complaint there also, that  
they were often ordained by one Bishop only. But as this later argueth not  
the want of a competent number of Bishops in the Land (for they had more than  
a sufficient number of such) but a neglect of the observance of the *Nicene* Ca-  
non, so can it not rightly be inferred out of the former that they had no Arch-  
bishops there at that time, but that rather the Bishops failed much in the respect  
they ought to their *Metropolitan*. For that the *Irish* had their Archbishops, be-  
fide many other pregnant testimonies that might be produced, *Proteus Hildebrand's*  
first full sufficiently manifest, directed to *Terdelachus* (or *Tirlogh*) the Il-  
lustrious King of Ireland, the *Archbishops*, *Bishops*, *Abbats*, *Nobles*, and all *Christians* Greg. 7. Ep.  
*ans inhabiting Ireland*. And for the Archbishops of *Armagh*, it appears most evi- Ed. MS.  
dently from *Bernard* in the Life of *Malachias*, that they were so far from being *Certon*.  
Metropolitans and Primates in Name only, that they exercised much greater  
Authority before they were put to the charge of fetching Palls from *Rome*, than  
ever they did afterward, and that they not only consecrated Bishops, but erected  
*Collo.*

CHAP. V. The Constantinopolitan Roman Empire. { Theodosius II. Valentian III. 171

also new Bishopricks and Archbisshopricks too sometimes, according as they saw convenient. *Nennius* writes, that St. *Patrick*, founded in *Ireland* three hundred sixty five Churches, consecrated three hundred sixty five Bishops, and ordained three thousand Presbyters. In proeſts of time, the number of Bishops was daily multiplied, at the pleſure of the Metropolitan (whereof *Bernard* complains), and that not only fo far that almost every Church had a ſeveral Bishop, but that also in ſome Towns or Cities were ordained more than one, nay ſometimes made without any certain place affigned to them. As for the erecting of New Archbisshopricks, if the Legends may be credited, King *Eugus* and St. *Patrick*, with all the People did ordain, that in the City and See of *Albæus* (now *Emelye*, annexed to *Cahel*) should be the Archbisshoprick of the whole Province of *Munster*. In like manner *Brandubh* King of the *Legianians*, with the confeſt awfull of the Laity as of the Clergy, appointed that in the City of *Fernes* (the See of *Moedy*, otherwife called *Edanus*) ſhould be the Archbisshoprick of all the Province of *Leinster*. But *Bernard*'s teſtimony we have no reaon not to believe, relating what was known to be done in his own time: that *Celsus* the Archbisshop of *Armagh* had of new conſtituted another Metropolitical See, but ſubjeſt to the firſt See, and the Archbisshop thereof. Whereby we may fee, ſaith Archbisshop *Uſher*, that in the erection of New Archbisshopricks and Bishopricks all things were here done at home, without conſulting with the See of *Rome* in the matter.

14. Our said Courteynaman confesseth, that *To the Monarch was granted a Negative in the nomination of Bishops at every Vacacion: the Clergy and Laity of the i. t. c. ut. ad Ducas recommending him to the King, the King to the Monarch, the Monarch to the Ann. 548.*

*Diocese recommending him to the King, the King to the Monarch, the Monarch to the Ann. 948.  
Archbishop of Canterbury; which last clause is erroneously by him extended to  
the Bishops of the whole Nation, which properly belonged to the Other Stran-  
gers that possessed the three Cities of Dublin, Waterford and Limerick. But as the*

Without any  
Visitations  
from thence,  
Kings and People of this Land ( our Authour proceeds ), in those Elder times  
kept the nomination of their Archbishops and Bishops, in their own Hands, not  
depending on the Pope's provision that way. so do we not find by any approved

depending on the Pope's provition that way, to do we not find by any approved Record of Antiquity, that any visitation of the Clergy were held here in the Pope's name, much less that any Indulgences were fought for by our People at his Hands. For as for the Charter of St. Patrick (by some intituled, *de Antiquitate Avalonica*) wherein *Phaganus* and *Dervonianus* are said to have purchased ten or thirty years of Indulgence from Pope *Eleutherius*, and St. Patrick himself to have procured twelve years in his time, from *Celestine* it might justly be demonstrated were this a fit place, a mere figment devised by the Monks of *Glastenbury*. Neither do I well know what credit is to be given to that stragling sentence which I find ascribed to the same Author: *If any Questions arise in this Island, let us refer them to the See Apollonicki*; or to that other Decree attributed to *Aurilia, Patricius, Secundinus and Benigius*. When any difficult Cause, and unknown *Utral* to the See of the *Saint Patrick*, shall arise in any place, let us refer them to the See of *Apollonicki*.

all the Judges of the Scotch Nation shall arise, it is rightly to be referred to the See of the Archibishop of Irith (viz. to Patrick) and to the examination of the Prelate thereof. But if by him and his Wife Men-a-Cause of this nature cannot easily be made up: we have decreed, it shall be sent to the See Appoloflick; that is to say, to the Chair of the Apostle Peter, which hath the authority of the City of Rome. Only this I will say, that as it is most likely that St. Patrick had a special regard unto the Church of Rome, from whence he was sent for conversion of this Island; so if I my self had lived in his days, for the resolution of a doubtful Question, I should as willingly have listed to the Judgment of the Church of Rome as to the determination of any Church in the whole World, so reverend an estimation have I of the Integrity of that Church as it stood in those good days. But that St. Patrick was of opinion that the Church of Rome was sure ever afterward to continue in that good estate, and that there was a perpetual privilege annexed unto that See, that it should never err in Judgment, or that the Pope's Sentences were always to be held as infallible Oracles; that will I never believe: sure I am that my Countrymen after him, were of another Belief, who were so far from submitting themselves in this for to whatsoever should proceed from the See of Rome, that they oftentimes stood out against it, when they had little cause so to doe. For proof whereof I need to seek no farther than to those very allegations which have been lately urged for maintenance of the supremacy of the Pope and Church of Rome in this Country. Thus much of St. Patrick.

<sup>15.</sup> About the time of this *Éphésine* Synod, died *Paulinus* the famous Bishop of *Nola*. And the year following, April the 6th, *Cælestine* the Patriarch of *Rome*, *CCCCXXIIII*, after he had born that Office eight years, five months, and three days, and was

buried in the Cemetery of *Priscilla*, in the *Via Salaria*. He ordained, that the Psalms of *David* should be sung by way of Antiphony before the Communion, *Platina*. which formerly had not been done, the Epistle of St. *Paul* and the Gospel being only read; as also that the Priest at the beginning of the administration of that Sacrament should recite the forty second Psalm, *Judica me Deus*, in which Psalm *Urgenfingen* you must know *David* calls against his Enemies that persecuted him. The *Gradual* also, as it's called, which they sing in the Mass, is attributed to him. Some add, that he caused also to be chanted in the Liturgy or Mass, *Sanctus*, *Santus*, *Santini*. He dedicated the beautiful Church of *Julius*, and to it gave several pieces of Plate, the Catalogue of which, if the Reader think it worth his while, may be found in *Platina*. This Bishop is very much to be commended for his zeal against *Pelagianism*, and *Nestorianism*, for supressing of which he took great pains and care, for sending *Palladius* and *Patricius* to convert the Northern Nations; as also for the supressing the *Novatians at Rome*, from whom he took their Churches, and constrained *Ruficula* their Bishop to hold private Conventicles. For unto that time (faith *Socrates*) the *Novatians* flourished at *Rome*, enjoyed there many Churches, and had under them great Congregations. To this he adds this note: But then they began to be hated out of measure, whenas the Bishop of *Rome* (no otherwise than the Bishop of Alexandria) passing the Bounds of his Priestly Order, presumed now to challenge to himself Secular Power and Authority. Belikes his Epistles and the Decrees therein contained, *Gratian* hath four which are hardly worth relating, only one of them inflicts punishment upon the Bishop or Priest that shoulde lie with the Woman whose Confession they heard, which Culfome, to prevent the like villany, had been formerly abrogated by *Nestorius* of *Constantinople*. There are extant of his two Epistles to the Bishops of *Gall*; one to them of *Apulia* and *Calabria*, and the fragment of another to the *Ephesine* Council. To him succeeded *Xistus* or *Sixtus* of that Name, the third Son of *Sixtus* a Roman, April the twenty sixth, the See having been vacant twenty days.

And is succeeded by *Sixtus.*

Several Jews  
deceived by  
Impostour.

A Synod held  
at Rome.

*Polychronius  
Bishop of Je-  
rusalem sus-  
pended.*

*Maximianus  
Bishop of Con-  
stantinople  
alias*

16. About this time many Jews in *Crete* being deceived by an Impostor, who told them he was *Moses*, was and came the second time to conduct them through the Sea to the Land of Promise, cast themselves into the Water. Some perished, others were saved by Fishermen, and the rest convinced of their credulity by the sad example of their Fellows, kept themselves on dry land, and all that remained alive, convinced by such a calamity, renounced Judaism, and imbraced the Christian Faith. The year following, a Synod of fifty six Bishops was held in *Rome*; the occasion was, *Sixtus* the Bishop his being accused by *Bassus* and *Marianna* of having defiled *Chrysogenes* a Nun : but he was absolved in the presence of *Valentinian* the Emperour, and *Placidia* his Mother. The cause of his abolition some make the speech of an *Exconful*, who said, that Sentence ought not to be passed against the Bishop of *Rome* ; which words *Sixtus* catching at, said, It was indeed in his Power whether or no he would be Judged, yet would he not but that the truth should be brought to light. By this seeming Piety and Humility the Emperour was so moved, that he referred the bussines wholly to *Sixtus*, who now become both Judge and Party, condemned both his Accusers, neither upon their repentance to receive them to favour, when one of them pleaded that Christ teacheth us thus to pray, *Forgive us our trespasses as we forgive them that trespass against us*; he replying, that it was also written that the sin against the Holy Ghost should neither be forgiven in this World, nor that which is to come. *Bassus*, as Principal in the flander was Banished, and his estate seized to the use of the Church, three months after which he died, and then the Bishop, as it seems, relenting, caused him to be Imbalmed, and (as *Platina* tells us) with his own hands Buried him near to *St. Peter* in the Sepulchre of his Ancestours. At this same time *Sixtus* accused *Polychronius* the Bishop of *Jerusalem*, as having for a Reward in Money ordained several Bishops and Ministrers, and caused him for some time to be suspended from his Function, being condemned by this *Roman* Synod. It's reported he was angry with him, for having once said that it was more fitting the City of *Jerusalem* shoud obtain the preminence than *Rome*, before the place where Christ taught and suffered, and where the Holy Ghost was sent down first upon the Disciples. But in a time when *Jerusalem* was Besieged, this Bishop selling his Lands, and distributing the price amongst the Poor, *Sixtus* procured the Emperour to restore him to his Bishoprick.

17. The year following being the Four Hundred Thirty Fourth of Our Lord,  
the twenty seventh of *Theodosius II.* and the tenth of *Valentinian III.* *Maximinianus* <sup>*Sectat. lib.*</sup> *the* <sup>*cap. 39.*</sup>

the Patriarch of Constantinople deceased, after he had peaceably governed the Church the space of two years and five months, in the Consiliphony of *Aribindus* and *Aspares* on Good-Friday, being the twelfth of April. At that time they are the words of *Socrates* Theodosius the Emperor plaide a very wise part. For lest tumult and dissencion shoud again be raised in the Church, without any delay, whilst the Corpse of Maximianus was above ground, he procured the Bishops then present to enthrall Proclus in the Bishop's See. To this end the Letters of *Celestinius* Bishop of Rome were brought unto Cyril Bishop of Alexandria, unto John Bishop of Antiochi, and Rufus Bishop of Thessalonica, certifying them that there was no cause to the contrary; but that one either already nominated Bishop of some certain City, or installed in some proper See, might be translated to another Bishopric. These be the words of *Socrates*, who spends a whole Chapter upon occasion of the repulse formerly given to *Proclus*, on purpose to prove that it was neither against the Canons, nor example of ancient times, for a Bishop to be translated from one See to another, and reciting the pretended Canon, plainly shews it meant no such thing as to inhibit such a removal. Let the Reader then consider how truly *Baronius* affirms that *Socrates* faith this Translation of *Proclus* was made by dispensation of the Bishop of Rome, because the Canons forbade such Translations, and concludes from *Sixtus* his interposing his Judgment and Advice to a Right and Jurisdiction. This same year *Vincenzina* a Gall by birth, *Vincenzina Lerinensis* in Pref. Anna who having past over the prime of his Youth in Secular warfare and bussines relating to the World, afterwards had broken himself to a Monastical kind of life in *Leria*, an Island of the *Icarian* Sea, whence he had the Surname of *Lerinensis*, wrote a notable Commentary against all Hereticks, for the antiquity and univercity of the Catholick Faith, which *Baronius* was very accomodate to these times whereof we write, and will be profitable against Innovatours in all Ages. This we mght readily mull admitt, out of respect to his great review of Catholick Doctrine, that famous faving of his, that *We ought to hold fast that which by us, always and in all places magnoptere had been believed, this being truly and properly Catholick, as the force of the word randomis est et tenaciam quod auctoritatem habet ob iustitiam, crederemus et credimus.* Obserfable also is his Opinion, that *The Canon of the Scriptures is over and above sufficient in all respects*. By these Rules let all Innovatours be Tried, Abolished or Condemned.

The Books of *Nefortius* burnt. 18. The next year, or the Four Hundred Thirty Fifth of Our Lord, were the Books of *Nefortius*, which he had written in exile, condemned to be burnt by an Edict of *Theodosius*. And when he himself was so far from amendment, that *Ephes.* by his tenacious principles he infused venom, and raised commotions wherever he came ; the year following he was removed from the Monastery of *Euprepious*, two Furlongs distant from *Antioch*, to *Petrae*, a place in the Wildernes of *Oasis*. Lib. i. c. 7. Being afterward (*as Euagrius* tells us) set at liberty by the People called *Blemmyes* in *Libya*, and *Theodosius* having by his Edicts ordained he should return as he wandered from place to place about the farther Part of *Thebas*, bruising and beating himself to the ground, he had such an end as was agreeable to the life he had formerly led, and thereby threw himself a second *Arius*. For, as this Author relates, (after a recitation of his complaining Letters to the Governor of *Thebas*) from his *Amammenis*, when he could not be brought to any reason or humility by all his miseries, but rather spurned against the Authority of the Emperor and his Magistrates, his Tongue was eaten off by Worms, and to by the just Judgment of God he paled, faith he, from bodily to spiritual, from those temporal to eternal punishments. The ensuing year was a great Persecution raised against Orthodox Christians in Africa by *Geferick* the *Arian* King of the *Wandals*, wherefore in *Arcadius*, *Probus*, *Pascobius* and *Eutychius*, Noble Spaniards, received the Crown of Martyrdom. The next after this being the Four Hundred Thirty Eighth of Our Lord, and the sixteenth Confitulship of *Theodosius*, January the twenty eighth, the Corpse of St. John *Chrysostome* was translated from *Comannum* to *Constantinople* five and thirty years after his deposition. The occasion, as *Socrates* tells the story, was a great desire that *Proclus* the Patriarch had to reconcile to the Church such as upon the scandal of his sufferings had separated themselves, whom to oblige he persuaded the Emperor to translate his Body, and with great Pomp and Reverence to place it in the Apostles Church ; by which means shofe that formerly  
His miserable death.  
A Persecution in Africa.  
The Confusion of Chrysostome translated to Constantinople. *Cod. Th. de Heret. l. ult. & Alta Conc.*  
*Propter. in Cenn.*

The miraculous manner of its Translation.

formerly had separated themselves were reduced to order, and became conformed. Thus is the naked story told by him, to whom do aſſent \*Theodore, † Marcellinus the great Menology, their Roman Martyrology, and others.

19. But his Body being (4) tranſlated from Constantinople to Rome, to make his Reliquies of more value, they have made the manner of his Tranſlation very miraculous. Nicephorus relates the Summ of it, borrowing it, as Baronius <sup>\*Lib. 5. c. 36.</sup> <sup>†In Clinton.</sup> <sup>Die 27. Jan.</sup> <sup>(4)Menolog.</sup> <sup>Rom. Inde pofte mortuam cofumis ab</sup> <sup>(5)ad dn. 152.</sup> Whether a Vatican or Baronian Authorit, so ignoble and unworthy, that Poffevine judged him not worthy to be named in his Bibliotheca, or reckoned amongst his Testes Veritatis. Yet out of this Tailor's Oration ( faith our Great Rom Crackanthorp ) hath the Cardinal ſleight a very pretty Anſe, whereof the Summ is this: Proclus making a Panegyric Oration in praise of Chryſtome, the People were ſo inflamed with a longing deſire after him, that they interrupted the Bishop, and not ſuffering him to make an end of his Sermon, cried out with many Vociferations, that they would have Chryſtome and his Reliquies. Proclus herewith fore moved, prevailed with the Emperor to ſend divers Senators, nay ſome fay an Army with Clerks and Monks to fetch his Body from Comana, where it was kept in a silver Coffin. Once and again, nay very often they labour and ſtrive with their whole might and ſkill to lift up the Coffin, but all in vain, the ſacred Body being no more moveable than a Rock. Of this therefore they certifie the Emperor, who calling Proclus and other holy Men ſeriouſly to advise about the matter, they couſel him to write a Letter to Chryſtome, in way of a Petition, asking him forgiveness for the Sins which Arcadius his Father had committed againſt him, and moft humbly to beſeech him that he would return to Constantinople, and re-affume his See, praying him withal no longer to afflict them by his abſence, being not only deſirous of his Body, but of his Afhes, yea of his shadow. This the Emperor religiously performed, writing a Letter or Petition exprefſed both by Nicephorus and Baroniūs, though both the Cardinal and the Tailour Coſmas be unwilling to give to Chryſtome the Title of Patriarch and Pater Patriam, whiſh Nicephorus as his due aſcribēre to him. The Emperor's Letters were brought to the dead Corpse, and with great Reverence laid upon the Breast of Chryſtome, which done the next day with the Priests took up the Body, and bringing it to Constantinople, placed it in the Church of the Holy Apoſtles.

20. Here first, as the Cardinal relateth from Nicephorus, the Emperor with the People made an humble Prayer for his Parents, and more ſpecially in treaſure for his Mother, that her Grave which had ſhaken and been ſick of a Paffe, and made a noife and ratiſg for thirty five years, might now at length ceſſe; and the Holy man heard the requeſt and granted it; the Graves Paffe was cured, fo that it ſhaked no more. After this did Proclus place dead Chryſtome in the ſame See and Epifcopal Seat with himſelf; all the People applauding and crying, O Father Chryſtome receive thy See; then by a Miracle beyond the Degree of Admiration, the Lips of Chryſtome ( five and thirty years after he was laid in his Grave ) opened and bleſſed all the People, ſaying Peace be unto you; and thus both the Patriarch Proclus, and the People ſtanding by teſtified that they heard. Such is the Story of Baroniūs from Nicephorus and Coſmas his Tailour, a ſtory which puts down Heliodorus, Orlando, and all the Fictions of the Poets. Not to ſland to ſay a lying legend, the Cardinal's Friends may ſay, consult Tilmannus their Carthagian Monks and fee the Cenſure he gives of it, and Parensis of Nicephorus the only Author he knew, till Baroniūs pull'd this blind Tailour out of a Corner. Though I believe, faith he, God to be omnipotent, yet I believe not all which is here written of Chryſtome. Let the Reader chieſe whether he will believe it or not, for the Writers of Men's Lives who lived before Nicephorus ( and he writ not till about the year 1328 ) would not have concealed or ſmoothered in silence a matter of ſo great moment. This his Judgment is the more weighty because there is no Ancient Father ( I ſpeak it confidently faith our Dr. Crackanthorp ) that hath had more fabulous Writers than Palladius ( as he is called ) Leo and George the Writers, or rather Devifers of Chryſtome's Acts, his Life and Death. Any one of them doting after ſuch miraculous Reports, would have painted out this Miracle of Miracles with all the wit and words they had. That which I only obſerve is, the ſtrange, and if you please, miraculous lewd dealing of Baroniūs. This Epitaph of Theodosius, though it was written to Chryſtome more than thirty years after his Death, the Cardinal approves, applauds, and for a rare Monument commends it, and all that appen-

dant fable to all Posterity. Why? It is an excellent ſtory, indeſt to the Adoration of Reliquies, Innovation of Saints, Prayers for the Dead and ſuch like. Had the Epitaph of Theodore ( hereafter to be mentioned ) contained ſuch stuff, it ſhould have had every way the like applaue from his Cardinalship, becauſe it wants ſuch matters, and croſſeth in very many things the Cardinal's Annals; oh it is nothing but a Fiction, and a very forgery of ſome naughty Varlet. Thus Dr. Crackanthorp, upon occaſion of Tradition of St. Chryſtome's Bones.

21. We have not for many years heard any thing of the Pagans, and their Supeription, which it might be expected before this time ſhould have dwindled into nothing, Christianity having to long been the owned and legal Religion. But notwithstanding all former Laws, and the Example awfull as incouragement of the Emperors, yet did Satan ſome holes wherein to creep, and upon occaſion he new himſelf more publicly, as the Comportment of Affairs would permit. At this time when the diſtreſes of the Western Empire muſt neceſſarily afford greater Liberty to Soldiery, we find that Cyrus the Commander of the Roman Army, now when Carthage was beleaguered, was of that ſuperstitious perfidion, being afterward honoured with the Prefeſhip of the Praetorium and the Consulſhip. Littorius alſo who commanded the Elites, was addiſed in the preditions of the Arapices, and more than this the Pagans were ſo bold, as publickly to offer Sacrifice. As this practice grieved the Fathers of the Church, and drew forth ſeveral Pieces declaiming againſt ſuch impious practices from Cyril, Salvian, Chryſologus and others, to Theodosius in the year 439 on the laſt Day of January, published an Edict against Pagans, Samaritans, Jews and Heretics. <sup>Tried Nov. 3.</sup>

An Edict against Pagans &c.

which ſubjects them to divers pains and fortiſtices. And not only did Pagans recover in ſome meaſure its dying strength at this time, but the Arian Heretic again became rampant in Africa, where a very great Perſecution was raiſed againſt the Orthodox Christians, after the taking of Carthage by the Vandals, who were infected with that Venome. Quod vult Deus, the Biſhop of <sup>Vitor de per-</sup> <sup>Carthage</sup> put that City preſently after it was taken, and a great Company of his Clerks were put into leaking Ships and committed to the Mercy of the Sea, which yet by God's mercy tranſmitted them to Naples in Campania. The ordinary Rule was, either to quit the Country or remain in perpetual slavery; yet this good cause of so great an evil, that Paganism which had endued the hocks of ſo many Edicts was quite caſt down, and pulled up by the roots at Carthage, where they utterly defaced the Temple of Memory, and the Via Calleſis.

22. About this time died Folinus Biſhop of Caſarea in Cappadocia, into whose hands the Citizens deſiring Proclus the Patriarch of Constantinople, that another Biſhop of Caſa might be elected, when he muſed with himſelf, whom he ſhould assign them for their Biſhop, and on Saturday was in the Church for that purpoſe, all the Seatoſours came thither to fee whom he would elect, and among them the reſt

Thalassius fu-

ceeds him.

Folinus Biſhop of Caſa might be elected, when he muſed with himſelf, whom he ſhould assign them for their Biſhop, and on Saturday was in the Church for that purpoſe, all the Seatoſours came thither to fee whom he would elect, and among them the reſt

14. c. 4. 2

Thalassius the Prefeſus Praetorio of Illyricum, on whom he pitched, and ordaineſd him Biſhop of that See, whereat though the Emperor at first fretted, yet afterward as Nicephorus writes, he confirmed the Elecſion. Here Socrates tells us he will cut off and make an end of his History, conſiſting of ſeven Books, of which the laſt contains the Ecclesiastical Affairs of two and thirty years, the whole work comprising thoſe of an hundred and forty, beginning at the first year of the 271. Olympiad, when Conſtantine was proclaimed Emperor, and ending the ſecond of the three hundred and fifth ( more rightly the third of the three hundred and fourth ) and the 17. Consulſhip of Theodosius Auguſtus. In his Collections he was not Indiſtant, though Enygius accuſed him of Oſcitanity, very partial toward the Novatians, a Greek by Birth, and born at Constantinople. To this same year also being the 439 year of our Lord, Hermias Sozomenus of Salamina continued his History, as himſelf affirmeth in his Preface, which plainly ſhews much of the latter end of that work to be lost. Gregory Lib. 6. Ep. 31. the Great Biſhop of Rome tells us, that his See received not his History, becauſe in many things he lies, and he too much commends Theodore, the Biſhop of Moſcūſia. Melchior Canus tells him his Memory failed him, for they are Theodore's words which he cites for Sozomenus, and Baroniūs anwers in his behalf, that though in ſuch matters as Gregory excepts againſt, he be not to be received, yet neither to be rejected in other matters, the Cardinal being the rather of this opinion, becauſe Pope Gelasius receiveth him, and accounts him more worthy of credit than Eusebius, as Photius values him above Socrates. To this may be added from Canus, that his Testimony was both cited and approved

proved in the *Florentine Council* at which *Palaeologus* was present. To these times also *Theodoret* (of whom we shall have too much occasion to speak more hereafter) continued his History consisting of five Books, the Style of which is more Historical than either that of *Socrates*, *Sozomen* or *Eusebius* in the opinion both of *Photius* and *Vossius*. These Greek Authors were first Translated into *Latin* by *Epiphanius* an eloquent Man, and the friend of *Cassiodorus*, who having procured this to be done, of them three he composed the *Tripartite History*, left eloquent Greece, as he faith, should insult above those of the West, injoying those necessities which they wanted.

*Divina. Lett. c. 17. quos à vita Epiphaniae dicitur in uno corporis fabrictum.*  
re 12 Libri fecimus Deo auxiliante transferri: ne insultes habere se facunda Grecia necessarium quod vobis indicare esse  
fabrictum. pag. 901. Edit. Geneva. 1622.

A Synod held 23. This same year or that following was a Provincial Synod of thirteen Bishops held at *Rogium* in the Province of *Narbone*. Of which are 7 obscure Canons extant. The fifth of them ordains that upon the death of a Bishop, the Neighbour Bishop at the time of the Funeral shall come and take care of the Church, till the place be legally fitted. The last commands that Bishops, all excommunicate, fail not to meet twice in the year. The ensuing year being the *Propter.*

*Sixtus Bishop of Rome dies.* 440 of our Lord, on the 28th of March died *Sixtus* the Roman Bishop, when he had governed that Church eight years wanting 30 days. He built a stately Church to the honour of the Blest Virgin called *Maria Major*, as appeared to *Platina* by an Inscription upon an Arch. How he furnished it at his great Cost, the Reader if he please may find in that Writer, as that he spent all he had either this way, or in his Liberality to the Poor, making his own Eyes his Executours, and having ordained 28 Priests, 12 Deacons and 52 Bishops was buried in a Vault in the *via Tiburtina*, by the Body of St. *Laurence*. This being vacant more than forty days, at length, on the 10th of May was *Leo* a Deacon of the *Roman Church*, chosen for Bishop and Pastour of it. He was a *Tuscan* born and the Son of *Quintianus*. Having very good natural parts he adorned them in his Youth by good Literature: using himself to declaiming, by that constant exercise he became very eloquent, being also studious in Divinity above most of his time. Under *Sixtus* who made good use of his Abilities in his defence against *Basilus*, he was sent upon several messages of importance, and was now absent having been dispatched into *Gall*, to compose the difference betwixt *Actius* and *Albinus* two eminent *Roman Captains*. The year following had for Confid alone *Cyras* the Pagan of whom we lately spoke, who at length being disgraced by *Theodosius* the Emperor turned Christian, took Orders, and as *Niephorus* tells us was made Bishop of *Smyrna*. He was an excellent Poet, and pleased thereby *Eudocia* the Empress to such a degree (for this Lady was a great Friend and Servant of the Mules) that thinking him worthy of the greatest countenance. She brought him in, and gave occasion to his Advancement to so great Honours.

*Another Synod held at Orange.* 24. This same year which was the 441 of our Lord, was another Provincial Synod held at *Orange*, or *Aranio in Gall*, in the Province of *Narbone*, called *Concilium Africanum*, whereof are extant 29 Canons of no great importance, besides a form of Excommunication, and another of Absolution, ascribed by *Gratian* to this Synod. The form of Excommunication is this: (a) Following the Canonical Institutions and Examples of the Holy Fathers, by the Authority of God and Judgment of the Holy Ghost, we banish from the Bosome of our Holy Mother, the Church, and the Society of all Christians the violators or Robbers of God's Churches. Till they repent and give satisfaction to the Church of God. Here the *Gloss* moves the Question whether all sacrilegious Persons be excommunicate *ipso Jure*, and resolves it in the affirmative only as to those violators. As for the manner of Reconciliation. (b) When any Excommunicated or Anathematized Person asketh pardon and promiseth amendment: the Bishop that Excommunicated him ought to come to the Church Door, and twelve Priests to stand about him, as also those against whom the offence was committed, and now are to be repaired, who if they have been already satisfied and thereof to give Testimony; Then let the Bishop demand of him if he be willing to undergo such penance as the Canons do enjoin to his offences. And if he being prostrate on the ground do ask pardon, con-

(a) *Canonica instituta. Et Sanctorum patrum exempla factantes. Ecclesiastum Dei iustitiam adiungentes. Et studio sancti Spiritus a gressu sancte ecclesie Eccliesie & a confusione talium Christianistarum eliminamus quoad uirginitatem et Ecclesie Dei satisfaciant.* Can. 11. Q. III. C. CVII.

(b) *Cum aliquis Excommunicatus. Et. C. CVII.*

## CHAP. VI. The Constantinopolitan Roman Empire. {Theodosius II, Valentian III.}

sets his fault, desire penance and give caution for the future, then let the Bishop lead him by the right hand into the Church, and restore him to Christian Communion and Society, then sing the seven Penitential Psalms with these Prayers. Kyrie Eleison, Pater noster, salvum fac servum tuum: then this Prayer grant Lord we beseech thee to this thy Servant fruit worthy of Repentance, that obtaining Remission of sins he may be restored guiltless to thy Church from the integrity of which by sinning he had deviated. Through, &c. Upon this the *Gloss* notes that an Heretic is also to give Oath that he will no more transgres, as also all guilty of so grievous Crimes. And forasmuch as at this day by virtue of later Laws, Excommunication may be pronounced in one simple word, so Regis Absolution, it being a Rule that every thing may be dissolved or ended by the same cause by which it was made or received its being. After this in the collection of Councils follows how the Bishop is to make publick his Reconciliation.

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*Extran. de Regis Juris Omnis res.*

Another at Vaison.

*Cyril Patriarch of Alexandria dies.* 25. The next year, or the 442. of our Lord, was another Provincial Synod of the Province of *Narbone* held at *Vaison* a Town of the *Vocentii Salyones*, at this day *Vaison*, the Canons wherof, as *Baronius* observes, being altogether uncertain are confounded with those of another Council held at this place in the days of *Constantius*, a Third in the Reign of *Decius Junior* in the year 403. About this time (two years after) died *Cyril* the Patriarch of *Alexandria*, having governed *Nicoporius*.

*Theodoret's Epistle to John of Antioch urged by Baroni and Baronius as a Fragment.* Another at Vaison. Theodoret's Epistle to John of Antioch urged by Baroni and Baronius as a Fragment. After his death *Theodoret* the Bishop of *Cyrus* is said to have written an Epistle to *John* Bishop of *Antioch* wherein he exceedingly rejoyceth for the death of *Cyril*, and prates in such a manner that it may more truly be called a Satyr or an infamous Libel than a Letter. This Epistle is inserted near the last end of the fifth Collation of the fifth Synod; yet *Binus* esteemt it no better than the forgery of some wicked and obscure Heretical Eutychian, and by fraud and treachery thrust into the Acts of that Council. *Baronius* more than ever passeth upon it the same censure, avowing it to be the figment of some *Nestorian* Heretic and giving him the Lye that should say it was *Theodoret's*. The reason is, for that *John* the Patriarch of *Antioch* to whom this Epistle is directed, was dead several years before *Cyril*, *Baronius* demanding how *Theodoret* could write to *John* about the death of *Cyril* seeing *John* was dead seven years before him, which, saith the Cardinal, is true and certain both by *Niephorus* and others, who write the succession *Binus* of *Baronius* as by an Epistle which *Cyril* writ to *Dominius* the Successor of *John*, both which proofs *Binus* also alledged. With both these Champions, our as Learned Dr. *Crackanhorpe* grappleth, and with what success (for nothing can be added to the strength of his Arguments) the impartial Reader shall be Judge.

26. His first answier is that if this be a Demonstration of forgery because an Epistle is written to one that is dead, the Papists themselves and not we shall be the greatest losers thereby. For, first there is a Decretal Epistle written by *Clement* Bishop of *Rome*, to *James* Bishop of *Jerusalem*, the Brother of our Lord, wherein he tellis him that "Peter being ready to be Martyred took *Clement*, ordinat Epist. I. Clem. "ed him Bishop, gave him the Keys, and seating him in his own Chair laid unto "him, O *Clement*, I befeche thee before all that are htere present that thou write "unto *James* the Brother of our Lord, how thou haft been my Companion in "my Travels and Actions from the first beginning, write also what thou haft "heard me Preach in every City, what order I haue used in my Preaching, "and how I end my life in this City. And fear not that he will be sorry for "my death, for he will not at all doubt but I die for Pieties sake, nay it will "be a great comfort to him to hear that I leave not my charge to one that "is ignorant or unlearned. This and much more wrote *Clement* to *James*, after his death, and of the life and death of *Peter*. Now *James* to whom he wrote was dead, six or seven years before *Peter*, *James* being slain in the seventh, and *Peter* in the thirteenth year of *Nero*, as out of St. *Jerome*, *Eusebius*, *Josephus* and others is evident, and *Baronius* not only profers but rightly prove; nay more, because this Decretal Epistle and Apostolical writing *Turrian* calls Ad A. D. 93 it was not sent from *Pope Clement* till the tenth year of *Domitian* as is proved by num. 2. *Baronius*, it followeth that it was not writ to *James* till thirty years after his death. Yet notwithstanding must not this Epistle be rejected as a forgery. *Binus* calls it Ep. 1. Clem. the Epistle of Pope *Clement*, *Baronius* affirms that it is not only Pope *Clement's*, *Pop.* but that this and the other written to the same *James* the dead Bishop of *Jerusalem* are his intire and incorrupt writtings. In their Canon its vouch'd for no less,

lels, and that what is there related must stand for the words and Doctrine of St. Peter. *Diss. 8o. c. 2.*  
*6. qu. 1.* yea the Authority of it as of other Decretal Epistles is affirmed every way. *c. 5.*  
 equal to the Canons of *Nice*, of *Chalcedon*, and other holy Councils ; nay farther  
 what St. Austin faith of the very sacred and Canonical Scriptures indited certainly *11. Qu. 3. c.*  
 by the Spirit of God himself, that doth Gratian (wretchedly abusing his words) *12. 6. qu. 1. c.*  
 apply to this and the rest of the Popes Decretal Epistles saying that *They are Can. Decretals*  
*to be reckoned amongst the Canonical Scriptures*, which Bellarmine not only de-*lets*  
 fends in general, but by the Authority of Rufinus defends this to be the true E-*dictum Christi*.  
*2. lib. 2. de*  
 pistle of St. James. More particularly the Jesuite *Turrian* to whom *Sabina* *c. 8.*  
*Baronius*, *Binius*, *Gretzer* and others refer us for the credit of these Epistles, has *Proprijs. Pen-*  
*sicam. lib. 2.* *pref. p. 152.*  
 writ a whole Book in defence of them all, wherein he calls them most holy, most true Epistles, most worthy of their Authors (in particular mentioning and defending this of *Clement to James*) that is Men Apolotick, consecrated by the Reverence of the whole World, full of all Gravity, Learning and Sanctity, confirmed by the Testimony and use of all Ages : and which is most pertinent to our present purpose, the Jesuite words it thus : *What if in these Epistles sometimes we meet with such matters as are not ease to all ? must we therefore doubt of their Authority ? by no means.*

27. If any Man therefore understand not how the Epistle of *Clement* could be written to St. *James* who was dead so long before, such an one according to his Doctrine, if a learned, modest and temperate Man must ask of others, and in the mean time contain himself within his own bounds, that is, he must as the Jesuit explaineth it, so firmly believe it to be written by *Clement* that he esteems it a great sin to doubt thereof. But besides this *Turrian* hath writ a large Chapter on purpose to defend this Epistle to be truly *Clement's* though written to *James* long after his death, whereas some there were (followed by *Baronius*, *Passevius* and *Binius*) who thought it to be written indeed by *Clement* not unto *James* but to *Simeon* his Succellour. Against those, he held that it was writ to none but *James*, and whereas some would think it madnes to write to one that was dead (for who should be carrier of the Letter) especially to write to him as a Governor in the Church militant and to advise him what he should doe. *Turrian* tells you of divers great and weighty reas ons why St. *Peter* commanded *Clement*, and why *Clement* wrote to a dead Man, and having given very wise and worthy reasons thereof, one taken from Transfiguration, another from imitation, a third from voiding hatred which he would have incurred had he writ to any alive, a fourth to the Testimony of the Resurrection ; and such like ; at length he concludes that no Catholicks must doubt of the truth of this Epistle though they see no reason why it should be written to a dead Man ; and wirthall that with Men who have reason and Judgment, such must assure themselves both that St. *Peter* and *Clement* knew reas ons for writing to a dead Man. Both the Cardinal therefore and *Binius*, had they been Men of reason and Judgment, and confidid this tract of *Turrian* to which they refer us, might therein have seen divers reas ons why *Theodore* might write to *John* though he was dead, they being as forcible to defend this Epistle of *Theodore* as to excuse *Clement* for writing to St. *James*. But the caufe is now altered, the Cardinals Demonstration holding in those things alone which dictate him, or make for us and against their caufe. But if any such writing bring, as all the Decretals do, either honour to the *Roman See*, or gain to that Court, though they were writ to one that was dead, not seven only but seven times seven years before, they shall be honbured as the true and undoubted threatenings of the Authors. If any one scruple to yield his assent to this truth let him but add to this the other Example about *Cyril* and *Isome*'s bones, the writing of a Letter to that Patriarch thirty five years after his death by the Emperour *Theodosius*, and he will find it such an one as cuts all the Sinews, yea the hartsstrings of the Cardinals Demonstration. He must confess it either to be fallacious or proclaim the Epistle of Pope *Clement* and the other of *Theodosius* with that whole narration to be fictitious, and the Cardinals Annals a Fabulous Legend.

28. The Doctours second answere is that though *John* was dead to whom the Epistle was directed, yet that only proves the 11th or inscription to be amiss, or that *Theodore* wrote not this Epistle to *John* ; it cannot prove (which the Cardinal undertook to doe) that the Epistle is forged and not written by *Theodore*. For it was truly *Theodore*'s own Sermon publicly preached at *Antioch* before *Domus* after the death of *Cyril*, and mentioned in the Synodal Acts next after this Epistle, doth clearly manifest the very scope and purpose of that Sermon being the same which is expressed in the Epistle. As in the *Cal. 5. p. 559.*

Epistle

Epistle *Theodore* declareth his eagerners for defending the Doctrine of *Nestorius*, and infurther over dead *Cyril* as the chief Oppugne of that Heretie, the very same eagerners for *Nestorianism*, and love to his Hereties, as also the like joy for *Cyril's* death, doth his Sermon expref, and that more fully with such Expreffions as these : *Now doth now compell any man to blasphem, seeing Cyril is dead, Where are those who teach that God was Crucified. It was the man Christ and not God who was crucified. It was the man Jesus that died, and it was God the Word who raised him from the dead. Now there is no contention (seeing Cyril is dead) the East and Egypt (that is, allvfull those who are under the Patriarch of Alexandria, as such as are subject to the Patriarch of Antioch) are all under one Toke, or all submit themselves to one Faith, viz. Nestorianism. Envys is now dead and all Contention dead and buried with him. Let now the Theopaphites (that is the Catholicks who taught God to have suffered and died) let them now be quiet. Now who can imagine but that the Epistle which maintains the same Heretie, and influts in the same triumphing manner at the death of *Cyril* was written by *Theodore* when he pub-lickly in a Sermon before a Patriarch uttered the same Matter ? Would he forbear to write that in a Letter which he neither did fear nor forbear to profle openly in a Sermon, and that in so solemn a place and Assembly ? Or was *Theodore* Orthodox, and a lover of *Cyril* in his Writings before his death (as *Baronius* alledged) who was Heretical and so big with *Nestorianism* after his death, that he mult vent them, and with them disgorge his malice and spite in an open Pulpit, and such an Audience ? It is not the Incription or Title of the Epistle, but the Epistle it self, which the Fifth Council and we after it stand upon. But that they knew the Epistle to be *Theodore's*, they needed not by it to have proved that he was after the Union, yea, after the death of *Cyril*, was eager, violent, yea, virulent in defence of the Heretie of *Nestorius*, his Sermon had been a sufficient demonstration of that : But because they were sure this was the true Epistle of *Theodore*, was they thought good to tellift that he was the self fame man in writing that he was in preaching, and in both a malitious *Nestorian* ; that long after the Union made betwixt *John* and *Cyril*, yea after *Cyril's* death he continued both to write and speak betwixt *John* and *Cyril*.*

29. Next the Doctour obserueth the fraudulent dealing of *Baronius* and *Binius* in this Caufe, who though they carp not at the Sermon, yet deny the Epistle, whereas though the Epistle had never been extant, yet the Cardinal's Position for *Theodore*'s Orthodoxy and Catholick Faith ever after the Union betwixt *John* and *Cyril* is clearly and certaintly refuted by his Sermon made twelve years after the Union. Then whereas the Cardinal strongly urgeth the Epistles, which in their *Vaticane* or *Mintone*, are stamped with the Name of *Theodore*, to prove his Orthodoxy for six and twenty years, this Sermon alone convicts them of falsehood, wherein he Vomit in a most Solemn Assembly, together with the Blasphemies of *Nestorius*, most flanderous Revilings, not only against *Cyril*, at whose death he infurthe, but against all Catholicks, whom after the *Nestorian* language he files *Theopaphites* and *Hereticks* : With such false, feigned and lying Writings doth the Cardinal fight against the Fifth Synod and the Acte thereof. After this to meet with the Objection which *Baronius* might make against the Epistle from the falenes of its Superfition, by many Instances our Author proveth an Epistle may be true, when yet the Title is false and erroneous. As iſt, in the Epistle of *Clement to James*, the Incription wherof, though both he and *Binius* confess to be false, yet held the Letter it self to be *Clement's*. Executing and it say they it was only an error in writing *James* instead of *Simeon*, and had they not been too malitious against the Fifth Synod, they would as easly have said the Epistle is truly his but in the Incription, in the Acte, the Name of *John* is by the Writers mistaken for that of *Domus*. 2. In *Theodore*'s History and the *Venice* Edition of the Councils by *Nicholamus* Pope *Damasus* is said to have written Epistle to *Paulinus* Bishop of *Thebalaonica*, whereas it ought to be read, as *Baronius* and *Binius* confess, Bishop of *Antioch*. 3. The sixteenth Novel of *Justinian* is directed to *Anthimus* Bishop of *Constantinople*, whereas *Memus* at that time governed that See. 4. The Epistle of *Felix* the fourth to *Sabina*, was dated on the twelfth of the Calends of *November*, at which time *Felix* was dead, whose Name as the Cardinal faith might easly creep in for that of *Boniface* his Succellour. By several other instances not necessary here to be exprefed, doth he make the Cardinals Exception against this Epistle of *Theodore* very ridiculous.

30. And no leſs ridiculous doth he shew the Cardinals reasons to be why *John* died

*Ad Am. 318.  
Ad Concil. fab.  
Damaso.*

A 2 z

dict before Cyril. He confesseth it true that John did die before him, because of many undoubted testimonies of the Council of Chalcedon; not one of which the Cardinal had the grace to alledge, but his reasons are so weak, and withhold to full of fraud and untruth, that the Doctor counts it worthy of consideration to see his blindness and perverseness, even in proving that which is true. He first tells us: I have shewed this most manifestly that John died seven years before Cyril, by the Epistle which Theodore wrote to Domnus four years since (that is four before this year 444) in the behalf of one Felicianus, whose estate Theodore recommends to Domnus. The Doctor observes how egregiously a trifler the Cardinal hath shewed himself hereby. For neither in the four hundred and fortieth, nor in any four years either before or after that doth he set down any Epistle of Theodore's to Domnus in behalf of Felicianus. The Epistle which the Cardinal dreameth of, is in behalf of Celsianus, and that is indeed expressed Ann. 440. where note, I pray, that the Cardinal by a slip either of his own Pen or Memory (as I verily suppose) or of his Scribe, names Felicianus instead of Celsianus. God even by this demonstrating how unjustly he carps at the Synodal Acts, for that very error or slip of a Pen, which the Cardinal himself fall into, even while he for like slip declaimeth against these Holy Synodical Acts. And yet there's a worse fault in this Reason. For it is no more shewed that John died before Cyril by that Epistle than by Tully's ad Atticum. That Epistle having neither date nor any Circumstance to induce that, and may aewell be written Ann. 448. as 440. His second Reason is: There are Letters extant of Theodore to Domnus the year following (Ann. 437.) and that Epistle I will set down in its due place, the next year. Now in the next year, viz. Ann. 437. there is no Epistle of Theodore set down by the Cardinal, nor is either Domnus or Theodore so much as named in all his discourse of that year. Is not this now shewed most manifestly; you may be sure he would not have feared to perform his promise, but that there was somwhat in that Epistle which would have bewrayed his lewd dealing in this Cause. His third Reason is drawn from the Testimony of Nicephorus, from whom he saith it is certain. No it is sure and certain by Nicephorus that Baroniūs is erroneous in this matter, for he countreth John to have been Bishop of Antioch 18 years, and the Cardinal will allow him no more than 13, now the first year of John cannot possibly be before the year 427, for in that year Theodore his next Predecessor died, as Baroniūs himself prooveth. Add now unto these 17 more, and then the death of John will be Ann. 444, which is the self same year wherein Cyril died.

31. But see farther, how the Cardinal is infatuated in this Cause. John (saith he) died Ann. 436, having been Bishop 13 years. John succeeded to Theodore who died Ann. 427. Say now in truth is not the Cardinal a worthy Arithmetician, who of 427 and 13 can make no more than 436? And is not this a worthy reason to refuse Nicephorus? But this is not all, for Baroniūs glossing upon Theodore's Letter to Diocorus, which, as he saith, was written Ann. 444, there observes with a Memorandum, that by this Paſſage of Theodore, you may see how long Theodore, John and Domnus, had sitten in the See of Antioch, viz. 26 years in all, from that time that Theodore was made Bishop unto that year 444, viz. Theodore 6, John 13, and Domnus 7, until that year. Theodore, as Baroniūs will assure you was made Bishop Ann. 423. Add now unto these 6 of Theodore, 13 of John, and 7 of Domnus, and tell me, whether you think the Cardinal had sent his Wits when he could sum theſe to be just 444. Or will you fee the very quinteffeſe of the Cardinal's Wifdom? I will (saith he) ſet down the next year (viz. Ann. 437.) the very Epifle of Theodore to Domnus, which was then written unto him, and I will ſet down in his due place (viz. Ann. 444.) that Epifle of Theodore to Diocorus, whereby is shewed, that John was Bishop of Antioch iuft 13 years. Thus the Cardinal, who by theſe two Epiftles of Theodore will prove both theſe. As much in effect as if he had ſaid, I have already proved that John began to be Bishop of Antioch Ann. 427, and this being ſet down for a certainty; I will now prove by Theodore's Epifle to Domnus, that John died Ann. 436, that is, in his ninth year; and then I will prove again by Theodore's Epifle to Diocorus, that he died in his thirteenth year, and to die not till the year 440. Or, as if he had thus ſaid, I will ſirst prove that mine own Annals are untrue, wherein it is ſaid, that John died in the year 436, which is but the ninth year of John, because he died not, as Theodore in one Epifle witnesseth, until his thirteenth year, which is Ann. 440. And then I will prove unto you, that mine own Annals are again untrue, wherein it is ſaid that John was Bishop 13 years, and to die not till Ann. 440. (beginning the first Ann. 427.) because Theodore in another Epifle witnesseth, that John died

died Ann. 436. Or thus, I will first prove that John was dead Ann. 436, though he was alive Ann. 440, and then I will prove unto you that John was alive Ann. 440, though he was dead Ann. 436. Is not this brave dealing in the Cardinal? Is he not worthy of a Cap and Feather too, that can prove all cheſe, and prove them by Theodore's Epistles? Or do you not think these to be worthy Epistles of Theodore, by which ſuch Absurdities, ſuch Impossibilities may be proved?

32. Doth not this alone if there were no other evidence, demonſtrate theſe Epistles of Theodore to be Counterfeits? If that to Domnus be truly his as Baronius affiures you, whereby John is ſaid to have died Ann. 436, then certainly the other to Diocorus muſt be a forgery, whereby John is ſhewed to live Ann. 440. Again if that to Diocorus be truely his as Baronius affiures you, wherein John is ſaid to live 440, then certainly the other to Domnus muſt of neceſſity be a forgery, wherein John is ſaid to be dead Ann. 436. And as either of theſe two Epistles demonstrates the untruth and forgery of the other, fo they both demonſtrate the great Vanity of Baronius, who applauds them both, and will make good what they both affirm; that is the ſame Man to be both dead and alive, a Bishop and no Bishop at the ſelf ſame time; and by theſe worthy Reasons doth the Cardinal refute his own witneſs, Nicephorus, who by giuing eighteen years to John, shews plainly that John and Cyril died within one year, which account perhaps gave occation to the Exſcriber of the Synodal Acts to thrif in the Name of John, whom upon Nicephorus his account he thought to live after Cyril, whereas in very deed he died ſomething before Cyril. His fourth and laſt Reaſon is drawn from a Canonical Epifle of Cyril to Domnus, ſet down in the additions to Theodore Balfamon, where he concludes it out of doubt that John died, ſeeing one Cyril wrote to his Succellour Domnus, yet are there two great doubts in it. The firſt whether the Epifle be truely Cyril's, what the Cardinal brings being much againſt it, the Epifle ascribing to great Authority to Domnus, as to put our Bifhops and reſore them at his pleasure, quite contrary to the Canon of the Council of Antioch, which requires that the Metropolitan doe no. Corcili. Anti. sub. sub. Julia. Cam. 9. thing in ſuch Caues without the advice and conſent of the other Bifhops of that Province. The other doubt is whether Domnus, to whom this Epifle is written be Domnus Bifhop of Antioch, and Succellour to John. In removing hereof the Cardinal is much troubled, winding himſelf divers ways, and concluding that He who had ſuch Authority muſt needs be ſome eminent Bifhop, and not one of an inferior See, although he might be a Metropolitan, though no Patriarch, and ſo have inferior Bifhops under him.

33. But he adds that, There is no Domnus elſe, but this Domnus Bifhop of Antioch, mentioned either in the Council of Ephesus or Chalcedon, who had ſuch Authority to depoſe and reſore Bifhops ad libitum. But in ſuch lawfull manner as Domnus of Antioch might do it, there were others called by the Name of Domnus mentioned in thoſe very Councils, who might upon juſt caufe, and by due and Canonical proceeding, depoſe and reſore their inferior Bifhops. Look but into theſe Councils, and you will admire both the ſupine Negligence of the Cardinal in this point, and his moſt audacious down-facing of the truth; for, to omit others both in the Conventicle of Ephesus, and the Council of Chalcedon, there is often mention of Domnus Bifhop of Apamea, a Metropolitan Biſhop. And that you may fee how fraudulement the Cardinal deale in this very point, he neither would let down that Epifle, nor acquaint you with that which in Balfamon is exprefly noted; that Peter the Bifhop, whom that Domnus, to whom Cyril wrothe, had depoſed, was Alexandrinus Sacerdos, a Bifhop of the Patriarchate of Alexandria. Now what had Domnus of Antioch to do with the Alexandrian Bifhops? So clear it is by Balfamon, that this Domnus, to whom Cyril wrote, was not Domnus of Antioch, as the Cardinal I fear againſt his Knowledge avoucheth. But thus you fee all the Reasons the Cardinal bringeth to prove John to be dead ſeven years before Cyril, not only to be weak and unable to enforſe that Conclusion, but alſo to be full fraught with frauds and untruths. So that if I had not found more ſound and certain Reasons to perweade this, I could never by the Cardinal's proofs have been induced to think that an Errour in the Inſcription of Theodore's Epifle. But ſeeing upon the undoubted Testimonies in the Council of Chalcedon, it is certain that John died before Cyril, I willingly acknowledge a ſlip of ſome Writer in that Inſcription, but yet the Epifle it ſelf muſt be acknowledged to be truly Theodore's, which is all that the Synod avoucheth, and that which the Cardinal undertook to disprove, but by no one Reaſon doth offer to prove the fame. And even for that Errour also in the Inſcription,

scription, I doubt not but those who can have a sight of the Greek and Original; may perhaps some ancient Copies of the Acts of the fifth Council, shall find either no Name at all, or which I rather suppose, that of *Domna* expressed therein; instead of which, though some ignorant audacious Excriber hath thrust in the Name of *John*; it is not nor ought not to be any Impeachment at all to the Synodal Acts, unless the Cardinal will acknowledge his own Annals to be of no credit, because in them *Pachal* is written by some such error for *Pelagius*, *Johannes* for *Vigilius*, *Justinianus* for *Theodosius*, *Sextus* for *Quintus*, *Felicianus* for *Celestianus*, and a Number the like in other Causes, most of these slips pertaining to this very Cause of the three Chapters of which we do entreat. Thus Dr. *Crackanor* the *Baroniamatrix*, to whose Arguments nothing can be added, it's pity any thing should be detracted, but that we only write an Institution. In due place we shall again hear of him.

To Cyril of Alexandria was succeeded by *Dioscorus*, of whom

*Leo* Bishop of *Rome*, in the mean time *vigo-*  
*Novel. Valen.*  
*tit. 2. de Ma-*  
*nich.*

we may hear too much hereafter. *Leo* Bishop of *Rome*, who by an  
royally prosecuted the *Manichees*, as also *Valentinian* the Emperour, who by an  
Edict commanded them to be punished as sacrilegious Persons. At this same

time *Leo* interposing himself into the Ecclesiastick Affair of *Gab*, was earnestly  
oppesed by *Hilary* the Bishop of *Aries*, a Man very famous in this Generation,

who being a Monk of the *Lerinsian* Monastery had for his Merit been promo-

*Profer. Gen-*

*natus. ali.*

ted to the Archibishopric of *Aries*. All he could get together he distributed to  
the Poor, and the better to enable himself to be charitable toiled much at Huf-

bandry and Countrey-work, yet without neglect of his particular Calling. A  
year or two following died *Proclus*, Bishop of *Constantinople*, when he had gover-

*Nicophil. in*  
*Flavianus Chron.* *et*  
*Nicophil. Ca-*

ned that Church somthing above twelve years, and was succeeded by *Flavianus* the  
Priest of the same Church. Much about this time were held several Synods in

*Spain* against the *Priscillianists*, of which one held at *Toledo* first added that

*cap. 47.*

*Paflage* concerning the Holy Ghost to the Creed, *Proceeding from the Father and Son*, which was not for a long time after received by the Church of *Rome*.

*in fine.*

The year following *Theodosius* the Emperour to appease the Wrath of God which

much appeared at that time in the Defolations and Wafings of several Countries  
by the Invasion of the barbarous Nations as otherwise, published Laws against *Abba Concil.*

Heathens and *Neforian*s commanding the Books of *Porphyry*, and other made *Ephes.*

He being against the Writings of *Cyril* to be fought out and burned. But the Devil being

against this hold betook himself straight to another Device, and made use

herein of the Zeal wherewith Catholicks were inflamed against *Neforianism*, *Librarius*

turning it so far into the other Extreme, as out of an extravagant desire to turn *Bren.* *et alii.*  
*lib. 1. cap. 1.*

*Charybdis* they struck upon *Syyla* and made a change from one Heretic to another, *Abba Concil.*

The Ringleader of this Party was one *Eutyches* an Abbat or *Archimandrita*, as the *Abba Concil.*

*Grecs* called it, of *Constantinople*, who to far contended against two Persons in *inter Leonis.*

Christ, that he also denied two Natures. At first he said Christ was not Conlub-  
*Levi varius ut*

*lib. 1. cap. 1.*

stantial with us according to the Fleth, but brought his Body with him from *Hea-*

*ven*, afterward he held that the Natures which were before the Union two, and *2. 3. 4.*

Accordinct each from other, after the Union became one and the same. According-

to the former Assertion *Theodosius* tells us he revived the Heretic of *Valen-*

*tinus*, who imagined that the Son of God took nothing from the Virgin, but being

made flesh pale only through her Body, *Eutyches* began to publish this his Opin-

tion to the World in or about the year of our Lord 448, the Confutlhip of *Flavi-*

*vius Poliphilamus* and *Flavinius Zeno*.

Is condemned  
in a Synod  
held at *Con-*  
*stantinople*.

*Abba Concil.*

*clad.*

*Synod* there by *Flavianus* for that purpose. This same year *clad.*

were two Synods held at *Tyre* and *Berytus* about *Ibus* Bishop of *Edeffa* in *Syria*,

who was accused of *Neforianism*, and as *Baronius* tells us, was therof acquitted,

not only at *Berytus* but also afterward in the General Council of *Chaledon*, how

ever we shall hereafter declare. In the mean time the Friends of *Eutyches* know-

truly we shall hereafter declare, that the late Synod at *Constantinople* had procured him, labour-

ing what disfrepation the late Synod at *Constantinople* especially *Chrysaphius* the Eunuch

by all means to null the Decrees thereof, especially *Chrysaphius* the Eunuch

affid to *Flavianus*, upon whom he studied how to devolve

out of a particular Grudge to *Flavianus*, upon whom he studied how to devolve

all the Odium and Infamy. This *Chrysaphius* at first was much displeased with

his advancement to the See of *Constantinople*, and to pick some Quarrel sent to

him to tell him it was fitting he shoud present the Emperour with some gift at his

promotion. He sent him accordingly some White-Loaves, whereat the Eunuch

being displeased, and pleading for Gold as most worthy of the Prince, the Bishop

affirmed he had none but what belonged to the Church, and dedicated to the

Service

Service of God, and use of the Poor. *Chrysaphius* rather irritated by this his refolute Answier studies all ways how to out him of his See, and perceiving he shoud profit nothing in any such attempt as long as *Pulcheria Augusta* the Sister of *Theodosius* late at the Helm, by false Suggestions he brings her into discredit with *Eudoxia* the Empress first, and then with the Emperour himself, and contrives how to develt her of her Imperial Power, and reduce her into a condition no better than that of the Deaconesses of the Church, which being made known to her by *Flavianus*, she of her own accord quitted the Government and retired to a private life. *Chrysaphius* therefore joyns himself with *Eutyches* and *Dioscorus* Bishop of *Alexandria*, the great Patron of this Heretick. *Eutyches* encouraged by his affilistence complains that he had not been fairly dealt with in the late Synod of *Constantinople*, that the Acts of it were changed and altered at the pleasure of his Enemies, and all things falsly and disadvantageously recorded and represented on his side. He petitionis the Emperour that the Records might be diligently searched and examined.

34. His suit was very easily granted through the interest of *Chrysaphius*, who so far prevailed in his behalfe, that though the Fathers of this new Synod calld for examination of this matter opposed it, he procured him a dispensation as to appearance, and the matter to be examined in the presence of his Proctors, which favour yet could not be granted to *Eusebius* Bishop of *Dorylaeum*, who as *Eusebius* writes *sifted* *Lib. 1. c. 9.*

out the doings of *Flavianus*, were the Records found true and confirmed. *Eutyches* to bring *Flavianus* into greater discredit with the Emperour, and all good Men, accused him as a Fautor of *Neforianism*, whereupon *Theodosius* demanded of him a Confession of his Faith, which inveighing against and anathematizing as well the one as the other Heretie, perceiving he nothing profited by any of these shifts, being advised and governed by *Dioscorus* and *Chrysaphius*, he defres a General Council should be calld, whereof *Dioscorus* shoud be President or Moderator. *Chrysaphius* by the Mediation of the Empress easily obtaineth his suit, openly pretending to clear the difficulty in the Cause of *Eutyches*, but in his mind designing awfull the advancement of his opinions, as the depoiting and Ruine of *Flavianus*. By his means the Emperour appointed a Council to be held at *Ephesus* by the first of *Augst* (A.D. 449) over which he commanded *Dioscorus* to preside, and bring with him several Bishops, but *Theodosius* of *Cyrus* and *Ibas* Bishop of *Edesa* were forbidden to be present. *Leo* Bishop of *Rome* was also summoned, but not finding it convenient to come himself sent his Legates, who brought with them an Epistle to *Flavianus*, wherein the Heretie of *Eutyches* was condemned, and which *Dioscorus* the President suppressed, not willing it should be read. On the tenth of *Augst* the Bishops met, to the Number of about 128, besides some that were only present by their Legates. Besides *Dioscorus* the Head of the Faction appeared *Justianus* Bishop of *Jerusalem*, *Dominus* of *Antioch*, *Stephen* of *Ephesus*, *Flavianus* of *Constantinople*. *Dioscorus* brought a rout of his own Egyptian Bishops, and procured a Military Guard under Command of *Elpidius* and *Eulogius*, moreover a great Company of *Eutychian* Monks, Men clamorous, importune and audacious, gave their attendance at this Synod, which because all things were carried irregularly, unjustly, and by force and violence in latter Ages, hath obtained the Name of the *Ephesine Latrocinij*.

35. *Dioscorus* the Moderator would permit no Clerk to take the Acts of the *Abba Concil.* *Chaled. Eccl.* *grius lib. 1.*

Synod but one of his owif making, yet permitted thos of his own factio- *cap. 10.*

to take what notes they pleased. At the opening of the Assembly was read the Emperour's Letters, wherein he permitted such as had formerly condemned *Eutyches* in the Synod of *Constantinople* to be present, but with injunction of silence, because their Acts were now to be examined, he also commanded all things to be done according to the precript of the *Nicene Faith*, and that they would doe their utmost to extirpate all Heresie. They confirmed the *Nicene Creed*, and receiving a Paper from *Eutyches*, wherein he had written his opinion, after it was read, up stands *Dioscorus*, and cries out *Eutyches* his Faith is very good, agreeable to that of the 318 Fathers. *Eutyches* believeth aright, and we profitis the same opinion. *Eutyches* encouraged by this Patrociny, makes a long invective against *Flavianus*, and the late Synod of *Constantinople*, and complains he was much injured by them. The leser part moved that the Acts of that Synod might be read, but the Legates of *Leo* first required they would hear his Letters, which yet at the instance of *Eutyches* was denied, he being jealous of the Legates, because they had been entertained by *Flavianus*. In short, *Eutyches* was restored;

*Marianus* *Emperor*, who punishes the *Sect of Eutyches*.

Which is confirmed by *Theodosius* the *Emperor*.

*Theodosius*.

*Marianus* *Emperor*, who punishes the *Sect of Eutyches*.

Summoned a General Council at *Nice in Bithynia*.

But removes it to *Chalcedon*.

restored, with the Monks of his faction excommunicated justly by *Florianus*; but *Eusebius of Dorylaeum* were excommunicated, and the former so cruelly handled, that he died shortly after. The Bishops by Threats and Terror Orthodox are of Death and Tortures, were forced to subscribe to this Sentence. *Domnus Patriarch of Antioch* having subscribed, afterward recanted, and for that was condemned and deposed. The same measure had *Ibas Bishop of Edessa*, *Daniel of Carræ*, *Irenaeus of Tyre*, and *Aquilius of Biblus*, and *Theodore of Cyrus*, for they raged awfully against those that held the other Extreme, as the Orthodox Bishops. The worst was, *Theodosius* the Emperor was so overreached by *Chrysaphius* and others, that he confirmed the Acts of this Pradatorial Assembly by his Imperial Authority, and so this second Oecumenical *Ephesine Council*, as *Baronius* styles it, had an end.

38. *Leo* the Roman Patriarch certified how things were carried in this Assembly summoned a Provincial Synod, wherein was condemned the Heresy of *Eutyches*, *Aba Conc. Chalcedon*.

some of his own Faction and Dependants thundered out the Sentence of Excommunication against *Leop* himself. Not long after *Theodosius* the Emperor died, ha. *Lib. 14. c. 49.*

*Nicopoulos* writes, given ample Testimony of his Repentance for what he had done in behalf of *Eutyches*, being convinced and persuaded to abandon that Cause by *Pulcheria Augosta* his Sister, who moved with Indignation to see how things were carried, returned from her retirement to the care of the publick, and after her Brother's death proctored the Empire to be conferred on *Marianus*. The new Emperor following either his own inclination or the Dictates of his Wife, presently publisheth \* an Edict against the *Eutychians*, on whom he commands the punishments to be inflicted which by former Laws had been decreed against other Heretics, adding banishment out of the Roman Territories. He recalls the Bishops Confessours out of Exile, and caufeth the body of *Florianus* dead in Banishment to be translated to *Constantinople*. Then doth he consult with *Leo Bishop of Rome* eminent for his Orthodox Faith as much as the dignity of his See, and at length resolves to call another General Council, at which he intended to be personally present. *Leo* both in the time of *Theodosius* and now, had a great desire to have such a Synod called in *Italy* as appears by several of his Letters to these two Princes, in which he also desires to be excused that he came not himself, and prays them not to take ill that he sends his Legates. But that Request being judged unreasonableness, *Marianus* by a publick Sanction dated *June 22.* commands all Bishops to meet at *Nice in Bithynia* by the first of *September* next following. Many Prelates came thither accordingly, and expecting his coming, some days petitioned him, that out of respect to their Age and Infirmities he would give order for opening the Council. He still deferred to do it out of the great desire he had to be present himself, for the Invasion made by *Attila into Illyricum* gave him work at *Constantinople*, from which City at length perceiving that he could not be far absent because of this War, he gave order to the Fathers to remove themselves to *Chalcedon*.

\* *Cod. lib. 1. tit. 7. leg. ult. & extas in Abis Conc. Chalcd. Ex quo Catholicarum Eccliesiarum clerici vel Orthodoxi filii manachia, religio vero Religionem Apollinarium et Nestorianum & dicitur & dicitur Iacobites & Egiptienses, omnesque patres qui priorum legionis aduersus hereticos constitute sunt, iheremus tenet & extra ipsam quoque Romani Imperii fabram repulsi sunt de Manichaeis precedentium legum statuta fonsuram. Diss. Cal. Ang. Palermiano A. vii. & Ascaso Coll.*

*Tom. 2. Conc. p. 40. 32. 44. &c. Ep. 23. 24. G.*

## CHAP. VII.

From the Fourth. Oecumenical Council summoned by *Marianus* the Emperour to the City of Chalcedon, to the Depositing of *Augustulus*, and the Ruine of the Western Empire.

The space of Twenty five Years.

I. A General Council held at Chalcedon.

T HE Fourth General Council summoned by the Emperour *Marianus* to Chalcedon a City of *Bithynia*, assembled in the Month of *Otober* in the second year of the Reign of that Prince, the 27 of *Valentinian the Third*, of Old Rome the 1024, of New Rome the 122, the fourth Indiction, 127 years after the first *Nicene* Synod, 70 after the second General Council called to *Constantinople*, 20 after the Celebration of the third Oecumenical Synod at *Ephesus*, of the ordinary Era of Christ the 451, *Marianus Augustus* and *Adelphius* being Consuls.

2. From all parts the Bishops assembled to the number of 630, as generally writers do agree. Here were present as Legates from *Leop* the Roman Patriarch *Pachacenus* Bishop of *Lilybeum in Sicily*, *Lucentius* of *Asculum*, with *Boniface* and *Basilius* Priests, and *Julianus* Bishop of *Coa*. *Anatolius* Patriarch of *Constantinople*, who had succeeded *Florianus*, here also appeared, as also *Diocorus* the *Alexandrian* Patriarch, *Isidorus* Bishop of *Jerusalem*, *Domnus* the late Patriarch of *Antioch*, and *Maximus* who enjoyed his place. The African Church and that of the *Saracens* were not wanting to send their Representatives, *Zachary Rhetor* reported that *Neforius* was summoned to appear, but *Eugrius* contradicted him, telling us it was plain it could not be so, for that *Neforius* was commanded under pain of being accursed, not to shew his face in the Council, which *Eufathius* Bishop of *Berytus* wrote plainly in his Letters to *John* the Bishop and *John* a Priest, touching the Canons of this Council, wherein he uteth these words: *There came to the Council such as diligently searched for the Relicks of Neforius, and with open mouths they exclaimed against the Council. What Reason or Confidence is there that boly men should be accursed? So that the Emperour was greatly incensed against them, and commanded his Guard to set them packing*. Wherefore I cannot fee (faith *Eugrius*) how *Neforius* being dead should be called to the Council. Sometimes *Marianus* the Emperour himself with *Pulcheria Augosta* was also present; but because he could not always be present in person, he depputed certain Secular Judges to execute the usual Imperial Precedency, to see that all things should be done lawfully without Force, Fraud or Tumult. There were *Anatolius* a *Magiſter Militum*, *Palladius* a *Prefectus Sacrorum*, *Tatianus* the *Prefect of the City*, *Vincenatus* the *Magiſter Sacrorum Officiorum*, *Count Marialis*, *Genethius* the *Comes Rerum Privatarum*, *Florentius* the *Prefectus Praetorio*, *Senator Patricius*, *Patricius Novius*, *Protagenes* the *Prefect*, the *Prefect Zoitus*, *Theodosius*, *Apollonius*, *Romanus* *Praefectus Sacri Cubiculi*, *Theodosius* *Prefect of Illyricum*, *Constantinus* the *Praefectus Praetoriorum*, *Artaxerxes* the *Praepositus Sacri Cubiculi*, and *Eulogius* *Prefect of Illyricum*.

3. On the eighth of *Otober* the Bishops met in the Church of St. *Euphemia* the Martyr, where being placed before the *Cancelli Altaris* (which place *Liberatus* calls the *Secretarium*, and thence the several Sessions therain held *Secretaria*) the Emperor *Marianus* together with *Pulcheria* his Empress came into the Synod. The design of their Meeting was to be able ingeniously to protest that he no sooner came to the Government, but his mind was fully bent to establish the true Religion in the purity and sincerity thereof. That this was the cause of their meeting at this time, from which he promised

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*Dioscorus* Bishop of Alexandria and his Adherents condemned.

Acclamations used at the end of General Councils.

What they were.

fed himself all good and just things reasonably to be expected, as from those who would act to the utmost of their duty for purging and clearing the truth of Christian Religion from those Mistakes and Errors which either the Avarice or Ambition of some light Persons had brought upon it. That they might with more Facility obtain this end he would impose this as a Law upon them that now should dare to dispute or argue concerning the Person of our Lord Jesus Christ contrary to the Faith of the three hundred Fathers laid down in the Nicene Synod. As for himself he assured them he came not either for the Oration of his Power or Authority, but to confirm the Faith, and suppress all strife and dissension that might arise. Having spoken to this purpose the Fathers set about their Synodical Work. At the beginning the Legates of Leo Patriarch of Rome began much to talk upon them, willing that *Dioscorus* the Alexandrian Patriarch might be put out of the Assembly, and said, Either let *Dioscorus* depart, or we will be gone. The Judges gravely reproved this their unreasonableness, telling them, if they would be Judges, they must not prosecute as Accusers; neither did they suffer *Dioscorus* to depart, but commanded him, as was fit, to sit in the Place of the *Rei*, or accused Persons. Then did *Eusebius* of *Dorylaeum* step forth and accuse him of Injury done to himself as well as the Death of *Flavianus*, giving into the Synod the Petition he had put up to the Emperor, which being read, together with the Acts of the *Epiphile Latrocinio*, by all which *Dioscorus* appeared as well guilty of the blasphemous opinion of *Eutyches* as of what *Eusebius* had laid to his charge. The Synod therefore condemned him, with his principal Adherents: *Jerusalem* Bishop of *Jerusalem*, *Thalassius* of *Cæsarea*, *Eusebius* of *Ancyra*, *Eustathius* of *Berytus*, and *Basilus* of *Selæucia*. To the condemnation of *Dioscorus*, who had been the Ring-leader, the Eastern Bishops most willingly assented, but interceded for such as had been by threats drawn to join with him, that their deposition might be suspended. The Synod commands, that the several Bishops should severally and apart make Confessions of their Faith, according to the precept of the *Nicene* Synod, and the writings of *Basil*, *Gregory*, *Hilary*, *Athanasius*, *Ambrose*, and the two Epistles of *Cyril* published in the Council of *Epiphile*. The Action was furnished with Acclamations of the *Trisagion* to Almighty God, Well-wishes to the Emperor, and Curses against *Dioscorus*.

4. This Custome of Acclamations in Council at the end of the several Sessions of the Synod seems taken from the practice of the Senate and People, in which Assemblies after the Debate and Consultation ended, extraordinary Acclamations were wont to be made to the Honour of the Emperours. For though the word doth signify a vocal assest given by any one to what is said by another, yet there were Acclamations extraordinary and solemn made upon certain Occasions, a Cryer or Officer dictating to the Multitude. So *Trebellius Pollio* tells us in the Life of the Emperor *Cladus*, that after the reading of his Letters in the Temple of *Apollo*, it being laid, *Claudius Augustus, The Gods keep thee*, the Assembly acclaimed it fifty times. *Claudius Augustus We have ever worshipt for thee, or such an one as thou art to be our Prince*; this was reiterated forty times. *Claudius Augustus the Commonwealth sought after thee*; this was repeated forty times. *Claudius Augustus thou hast been a good Brother, Father, Friend and Senator, thou art truly a Prince*; this was acclaimed eighty times. *Claudius Augustus avenge us of Aurelius*; five times. *Claudius Augustus deliver us from Zenobia, and Victoria*; seven times. *Claudius Augustus Tetricus did nothing*; seven times. In like manner when *Tacitus* the Emperour by a Speech in Answere to the Senate, had excused himself by his Old Age from taking upon him the Government, the Senate made these Acclamations: *Trajan also came Old to the Imperial Dignity*; this *Eusebius Vetus* they spoke ten times. *Adrian in like manner came Old to the Government*; this *Tetricus*. they pronounced ten times. *In like manner did Antoninus*; ten times. *Thou also hast read* (viz. *Virgil Aeneid. 6*) *In canaque menta Regis Romani*; ten times. *And who rules better than an Old Man?* ten times. *We make thee an Emperour, not a Souldier*; twenty times. *Do thou give orders, let the Souldiers fight*; thirty times. *Thou art prudent, and hast a good Brother*; ten times. *Severus said, The Head ought to Govern, and not the Feet*; thirty times. *And we make choice of thee for thy Mind, not thy Body*; to which they acclaimed twenty times. These forms of Acclamations being Recorded, Historians copied them out of the Rolls, and some Coins have been stamped with a Memorial of them, so much did Princes think they tended to their Fame and Reputation, as in a medal of the Emperour *Constantius*, wherein is read, *Gaudium Populi Romani, or The Joy of the Roman People*; being words of Acclamations whereby the People testified the publick Joy,

## CHAP. VII. The Constantinopolitan Roman Empire.

{*Valentinian III,*  
*Martianus.*}

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Joy, and within a laurel Crown, sic *V. sic X.* or sic *Quinque*, sic *Sexties*, that so six, or even seven times the People acclaimed. *Tristianus* mentions a medal of *Constantine the Great*, Tom. 3. p. 607, or *Emperour* with the same notes, which he interprets, sic *Quinquennalia*, sic *Decennalia*, and indeed *Antiquaries* took no notice of these Acclamations expressed upon Coins, till *Jacobus Chiffetius* began to observe them, as appears in his Book Cap. 19, called *Anafasis Childerici*.

5. No wonder then that in so Solemn and Holy Assemblies, wherein the Praeters of the Faithfull availed much, such Religious Acclamations should be made, expressing praise and glory to Almighty God, and prayers for the welfare of the Emperours, the nursing Fathers of his Church. It was the ancient Custome of the Eastern Churches to handle matters in Councils in a publick meeting of all, and upon occasion popular Acclamations did often happen, and sometimes tumultuous, which notwithstanding did conclude in concord; and in the end the Bishops tranported with Joy, for the uniform Determinations, did pass to Acclamations, in praise of the Emperours, who had assembled and favoured the Council, in commendation of the Doctrine declared by it, in prayers to God for his continual aid and assistance afforded to his Church, for the welfare of the Emperours, and the health and prosperity of the Bishops, which were not premeditated, but as the Spirit did excite some Bishops more zealous to break out fitly into some of these Expressions, so to the multitude acclaimed or cried with him. This was imitated of late in *Trent*, yet not giving place to the extemporary Spirit of any, but meditating what shold be proposed and answere, and repeating it out of paper, the Cardinal of *Lorraine* took upon him to be the *Praecor* or *Cryer*, not orley being chief in composing the Acclamations, but thundering them out also, which was generally accounted lightnes and vanity, not beffevring such a Prelate and Prince to do an Office belonging rather to the Deacons of the Council, than to so principal an Archbishop and Cardinal. But the Cardinal roared, and the Tridentine Fathers answere such things as will not edify the Reader to know, and if he please he may find them in the excellent History of that predered General Council. Thus much by the way concerning Acclamations, once for all, and perhaps not unprofitably.

6. At the second Meeting, *Eusebius* Bishop of *Dorylaeum* renewed his complaint awfull in behalf of *Flavianus* as himself; and after several things petitioned, desired that *Dioscorus* might be summoned to answere for himself, for this second time, he had not appeared. Three several times was he summoned by three Bishops and a Notary, but as often excused himself, and in the mean time came certain Priests and Deacons of his own Church, accusing him awfull of Blasphemy as Robbing them of their Goods. Upon this occasion being summoned again, and refusing to appear, he was condemned as Contumacious, and deposed; the Legates of *Leo* by the consent of the Synod pronouncing the Sentence, wherein they attributed enough to his Authority that sent them. With these things the Emperor was made acquainted, and under his Authority the form of Deposition was sent to *Dioscorus* who was Banished to *Gangrena* a City of *Paphlagonia*, and his Sentence being written to the several Churches, was confirmed by Imperial Authority. On the thirteenth of October was the third Session held, where in most of what had formerly passed being repeated, the several Bishops were commanded to give an account of their Faith. *Florentius* Bishop of *Sardis* as wavering, defered respite, but *Cecropius* Bishop of *Sebastopolis* publickly declared his Faith to the Fathers, afflerting of the *Nicene* Council confirmed by the Fathers, and lately by *Leo the Roman* Patriarch. After this were read and approved the *Nicene* Creed, the Decree of the Synod of *Constantinople*, wherein the Heretic of *Eutyches* had been condemned, the Faith of the First *Epiphile* Council held against *Nestorius*, the two Epistles written by *Cyril to Nestorius* and *John Patriarch of Antioch*, with the Confession of the said John approved by *Cyril*, in which writings the middle and faire way betwixt the errors of *Nestorius* and *Eutyches* was pointed out. Next was read and approved the Epistle of *Leo* to *Eutyches*. Then whereas some Bishops doubted concerning some expreßions in *Cyril's Letters*, by the advice of *Anatolius* certain Bishops who had already subscribed were appointed to explain and give satisfaction to such as staggered.

7. The Fourth Session was held on the seventeenth of October, wherein first it was demanded by the Secular Judges, Whether the *Nicene* Faith, and the Decree of the Synod of *Constantinople* were agreeable to the Epistle of *Leo*, to which an Answere being given in the affirmative, the Bishops were required to subscribe it, for therein being plainly and exprefly condemned the Heretic of the Epistle of *Leo*. *Eutyches*

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The Eutychian Monks Petition for *Diocoritus* rejected.

In the fifth Session a Confession of Faith composed.

*Eutyches* this was judged a more certain expedient to try the minds of the Fathers; forasmuch as such as are content to clothe with the more general expressions of a Council and wrest them to their own sense cannot so easily evade the drift of a particular Paper defined to the Condemnation of an Heterodox opinion. Then were admitted into the Synod, ten *Egyptian* Bishops, and the Confession of Faith which they had written to the Emperour was read, wherein they professed to embrace the Doctrine of the Apostles, the *Nicene Creed*, with the faith of *Athanasius, Theophilus* and *Cyril*. Condemning all Heresies, particularly those of *Arius, Eunomius, the Manichaei, Nestorius* and such as affirmed the flesh of Christ to have come from Heaven, not to have been truly Born of the *Virgin Mary*, which was indeed the Doctrine of *Eutyches*. The Synod command them to subscribe the Epistle of *Leo*, but they refused it, denying that they represented all the *Egyptian* Bishops, wherefore they would not prescribe to them, nor could they do it legally having no Archibishop since the depoing of *Diocoritus*. The Synod had well nigh pronounced a rash sentence against the Bishops, crying out that they were Heretical. But the Judges knowing well that they forbore to subscribe because of a Custome they had that they might doe nothing without their Patriarch not then chosen, and not as thinking Heretically in the Faith, moderated the Synod, telling the Fathers that to them it seemed reasonable and agreeable to good nature not to condemn them but stay till their Patriarch be chosen, to whose grave and former sentence the Synod consented, making a Canon for this same purpose, and ordaining that in case they would give security not to depart out of the City, or that as soon as they had a Patriarch chosen, they would subscribe, they should be dispensed with as to present subscription. At the end of this Session several *Eutychian* Monks petitioned the Synod and made great stir about *Diocoritus*, their Patriarch, being Headed by *Barfomas* the principal *Archimandrita*. But the Fathers after much contention found reason still to Anathematize *Diocoritus* and cast out their Petition, giving the Monks three days time to consider and revoke their Heretical Tenents.

8. In the fifth Session more contention happened about the Person of *Diocoritus* whom *Anatolius* if possible would have cleared as to the Crime of Heresy. The Emperour perceiving there was no end to be expected in those personal causes, and that the Bishops spent all there time therein, ordained that six Eastern Bishops, three of *Pontus*, three of *Aria*, three of *Traice*, and as many of *Illyricum*, together with *Anatolius* and the Legates of *Leo* should consult together and lay down such a form of Faith as the rest should own and subscribe. A form of Faith they accordingly composed in writing, whereof the first part contained a censure of the Heresies of *Nestorius, Eutyches* and the *Macedonians*. To the Condemnation of their opinions was added a confession of Faith to this purpose: according to the example of the Holy Fathers, *We confess one and the same Son of God, Christ our Lord, and unanimously affirm him perfect in the Divinity, and perfect in Humanity: true God and true Man, having both a rational Soul and Body: Coessential with the Father according to Divinity, and Coessential to us according to Humanity, in all things like to us, sin excepted: begot of his Father before all Ages, as to his Divinity: in these last times for us and for our Salvation manifested, being born of the Virgin Mary the Mother of God according to Humanity, one and the same Jesus Christ the Son of God, the Lord and only begotten, in two Natures, without confusion, conuerion, division or separation: the difference of Natures being no wise taken away by unity, but rather the propriety of both Natures concurring to one Person, and one Subsistence being preserved, not that he is parted or divided into two Persons, but is one and the same only begotten Son, God the word, and our Lord Jesus Christ, and in old time the Prophets foretold, Christ himself hath taught us and the Fathers have delivered to us.* This being read, the whole Synod Acclaimed: *This is the Faith of all the Fathers, let the Metropolitanans subscribe it, this is the Faith of the Apostles, let us all follow this: we are all of this Judgment.* Then did the Synod decree that what so universally passed and pleased the Fathers should be reported to the Emperour *Martianus*. Notwithstanding this final Accord, in making the Definition of Faith, a great dissencion there was in the Synod, some would have it one way, some another way set down, infomuch the Legates of *Leo* were ready to make a Schism, to depart from the Council and hold another Synod by themselves. The glorious Judges then (as they are styled) proposed this proper expedient to have the matter peaceably delated and concluded. But outries and Tumults prevailing, the Judges complained of these disorders to the Emperour, and *Martianus* injoined them to follow the direction

Suggerentur  
Imperatori  
Clamores isti.

rection of the Judges, wherein they obeyed him, and so at length came to a full conclusion and definition of Faith.

9. At their sixth meeting came *Martianus* with the Empress into the Synod where he spoke to the Fathers first in *Latin* (according to the Custome of preferring the repute and grandeur of *Old Rome*, and then in *Greek* to the same purpose as formerly). After he had made an end, *Aetius* the Archideacon of *Constantinople*, in the name of the Synod briefly recounted what had been hitherto done, and then read a writing which declared the faith of the Fathers to be agreeable to that we lately mentioned. The Emperour demanded if that was the Act and Judgment of the whole Synod, and upon answer that it was, and that they all believed accordingly, he published his Edict importing that whereas the Catholic Faith was now explained, and defined by the holy and universal Synod according to what had been deliver'd by the Apostles and Fathers, he thought it necessary to cut off for the future all occasions of disputes in matters of Religion. Therefore he commanded and declared that no Person, whatsoever, whether Clerk, Souldier or others (called *Idiote, Plebeians* or *private Persons*) should move any question publicly concerning the Faith, under Pain of Banishment to a private Person, to Clerks and Military Men or of the Senatorian rank los of their Degree and Dignity, with other penalties. This was applauded by several Acclamations of *Many years to the Emperour, Many years to the pious and Christian Augustus, Many years to the Orthodox Empress*, and *Anathema to Diocoritus*, and the like. After that he told them there were certain things which he thought fit to propound to them as for their nature being proper for their Cognoscience, which respecting Clerks and Religious Persons we shall mention when we come to speak of the third, fourth and fifth Canons of this Council. *Eugenius* writes that the Emperour now commanded the Bishops to continue there three or four days more, and prepare more matter such as they should think to be expedient. And they staid not only three or four days but many more, new matter still arising before them.

10. In the seventh Session an Agreement betwixt *Maximus* Bishop of *Antioch* and *Juvenalis* Bishop of *Jerusalem*, was propounded to the Fathers and ratified. The Reader must know the Bishop of *Jerusalem* had long before this time the mere Name and Title of a Patriarch as both *Bellarinus* and *Binius* acknowledged, and though his See was but a single Bishoprick, Subject, as both St. *Je-* *Rom. I. 1. c. 24.*  
*anacit. 3.*  
*ad Epif.*  
*to the Bishop of *Antioch* as Patriarch, and to the Bishop of *Cæsarea Palestinae* as Metropolitan, yet out of respect to our* *St. Je-* *Ep. ad Pam.*  
*anacit. 3.*  
*and the *Council of Chaledon*, *Juvenalis* had moved about it in the* *ad Conc. Nic.*  
*mission.*  
*Saviour he had the name of a Patriarch, and place in Councils above the Bishop* *Ep. ad Pam.*  
*of *Cæsarea*. But the Authority and power of a Patriarch he had now by Decree* *Council. Nic. c. 7.*  
*and Judgment of this Council of Chaledon, *Juvenalis* had moved about it in the* *of the fifth*  
*anachor., being unwilling to manumit him, and as it were free from his sub-* *Council. Nic. c. 7.*  
*jection, *Cyril* resisted it, and wrote to Pope *Leo* to doe the like. But after* *Council. Ep. 62.*  
*long contention both parties being satisfied, the matter was in this Session brought* *AS. 7. p. 105.*  
*to this Council before which *Maximus* and *Juvenalis* professed they were both*  
*willing that the Bishop of Antioch should hold the two Phœnicia's and Arabia, and* *the Bishop of Jerusalem the three Palestina's, and they both desired the Synod to de-*  
*cree, confirm and ratifie their Agreement.* The whole Council upon their Petition *Liber. 3. v. ult.*  
*ratified it, all the Bishops crying, *We all say the same and consent thereto.* And* *Maximus after Consultation had both by the Judges and Bishops was confirmed Nic. Callibus*  
*Nicophorus testifieth the same. So untrue it is that *William* of *Tyre* and from him* *lib. 15. c. 30.*  
*Baronius avoucheth that the Church of *Jerusalem* was first made a Patriarchal See*  
*or had the Provinces and Metropolitan of *Cæsarea* and *Scythopolis* annexed unto it*  
*by the fifth Council, that it is undoubtedly certain, that it had together with* *the Tide and Dignity, true Patriarchal Authority and power over divers Provinces* with their inferior Bishops conferred upon it, by a plenary concord of the  
*whole Church in this Council of Chalcedon.*

Which is fully  
objected to  
by Ba-  
ronius and  
Binarius.

11. That you may see the flamefull dealing both of *Baronius* and *Binarius* in another place (Reader they are *Crackanbor's* words) where their Bicker against the fifth Council was not moved they acknowledge that truth, for intreating of the Council at *Chalcedon*, *In this seventh Session*, saith *Baronius*, and the like doth <sup>Ad An. 451.</sup> *Binarius*, was the controversie composed betwixt the Bishop of Antioch and Jerusa- <sup>num. 124.</sup> *Nich. ad hoc*  
*lem, and the cause being judged, the two Phenicia's and Arabia, were given to the Bishop of Antioch*, <sup>184.</sup> *Baron. ad hoc*  
*Bishop of Antioch, and the three Palestines were adjudged to the Bishop of Jerusalem, Baron. ad*  
*whence it doth evidently appear that the right of the Metropolis which before belonged* <sup>An. 451. num. 26.</sup>  
*to the Bishop of Caesarea was translated to the Bishop of Jerusalem. So they, who* <sup>Ad 7. p. 105.</sup>  
*yet in hatred against the Acts of the fifth Council (the reasons of their hatred shall be declared in due place) with Faces of Adamant deny that truth which here upon this occasion they confess to be clear and conspicuous. But the Cardinal objecteth that this Decree of *Chalcedon* was made *Polt abentum Legatorum*, <sup>An. 453.</sup>*  
*when the Popes Legates were now gone, and so they being absent, is to be held* <sup>num. 246.</sup>  
*O the forehead of the Cardinal! were the Pope's Legates absent? were they gone? Truly they were not only present at this Decree and consenting to it, but after it was proposed by *Maximus* and *Juvenalis*, they were the very first that gave sentence therein, the Council following their sentence. For thus runs the* <sup>Ad 7. p. 105.</sup>  
*Pafchafinus and Lucentius the most Reverend Bishops, and Boniface the Pref-  
byter holding the place of the Apostolick See, said by Pafchafinus; Those things betwixt  
Maximus and Juvenalis are known to be done for their good and peace, & nofrat bim-  
ilitatis interloquuntur firmantur, and are confirmed by the Interrogation of our hu-  
mility, ut nulla in posterum in hac causa fit contentio, that never hereafter there  
should be any contention about this matter between these Churches. Is it credible that  
the Cardinal should be so audacious and impudent as to utter such palpable un-  
truths? unless he had quite put off, I say not Modesty, but Reason, Sense, and  
almost Humane Nature.*

12. *Baronius* following on his charge, in the second place objecteth that Pope <sup>Quo propterea.</sup> *Leo* himself withdrew this Decree of this Council of *Chalcedon*, because it was prejudicial to the Rights of other Churches, and by reason of his Averseness, it was not put in Execution as it was after the Decree of the fifth Synod, Dr. *Crackanbor* coming in here also to the relief of the Council; affirmeth that had the Cardinal and his Friends been well advised they would have been afraid and much ashamed once to mention the resulement of Pope *Leo*, the Council of *Chalcedon*, either in these Patriarchs or the other of *Constantinople*: for first, the Popes resulement of *Leo* which was merely ineffectual, demonstrateth that the Popes contradiction, with all his might and power, can neither disannul nor infringe the Judgment of a general Council, which is no small prejudice to his principality or Princely Supremacy. Again it convinceth *Leo* of a very foul and inexculpable Errour, judging the *Nicene* Canons concerning matters of Order, Polity, and Government of the Church (such are these concerning the extent of Sees or Superiority of one Bishop above another) to be unalterable and Eternal, no less than the Decrees of Faith. *The condition*, saith he, of the *Nicene* Canons (pointing in <sup>Leo Epist. 55.</sup>) to the sixth and seventh both which concern the Limits of Sees) *being ordained by the Spirit of God, is in no part soluble; and whatsoever is divers from their constitution, omni penitus autoritate vacuum est, is utterly void of all Authority by whom ever it be Decreed.* Much more in this and the following Epistles he addeth to the same purpose. Particularly concerning *Juvenalis* who was truly at this time made a Patriarch, for keeping the Statutes of the Holy Fathers, which in the *Nicene* Synod are confirmed *inviolabilis decretis* by inviolable Decrees, I admonish your Holiness saith he, that the Laws of the Churches may continue, let no Man's Ambition cover what's another Man's, let no Man seek by impairing another to advance himself, for though they feel Afflitione from Councils, *Infirmum atq; Irritum erit quicquid a predilectorum Patrum Canonibus dis-  
crepat; whatsoever differs from these Nicene Canons shall be void.* And to *Maximus* Bishop of <sup>Ep. 61.</sup> *Antioch*; Let it suffice that I pronounce this in general, *ad omnia, as to all matters, concerning Limits of Sees and the like, that, If any thing be at-  
tempted by any Man, in any Synod against the Statutes of the Nicene Canons, nihil prejudici potest inviolabilis inferre decretis.* It can bring no prejudice to these unalterable and inviolable Decrees. Thus *Leo* erroneously judging the order prescribed in the *Nicene* Canons for the bounds and pre-eminence of Bishops to be Eternal, and not to be altered by any Council whatsoever.

13. Be-

13. Behold the wisedom of the Cardinal in alledging Pope *Leo*. If the Decree of *Chalcedon* was not of force because *Leo* contradicted it, then neither can that other Decree, supposed to be made in the fifth Council, be effectual, because *Leo* contradiceth it also, seeing that by the Judgment of *Leo*, at no time, by no Person, by no Council, by no Authority can the order of *Nice* be changed. If this at *Chalcedon* was not in force, to which the Pope's Legates consented, how can the Cardinal think that of the fifth Council to be of force, to which neither Pope nor Legate consented, nor was so much as present in the Council? If the Judgment of *Leo* stand for good, then neither is, nor ever was either *Constantinople* or *Jerusalem* Patriarchal Sees; and then the Decree of the eighth Council and the Lateran, and I know not how many more must be rejected as unlawfull and Impious. If the Judgment of *Leo* be (as by their eighth Council and the Lateran it is adjudged) erroneous, then was *Jerusalem* a Patriarchal See, notwithstanding the contradiction of *Leo* to that Decree. In a word, if *Leo* his Judgment be of force, it repeals the Decree of the fifth, eighth, and all other General Councils decreeing this; if it be not of force, it neither did nor could infringe the Decree of *Chalcedon*. But to satisfy the Cardinal yet a little more fully, it is an untruth which he saith, that the Decree of *Chalcedon* was not put in Execution, before the time of the fifth Synod and the supposed Decree thereof. For this Council of *Chalcedon* decreed that their sentence in advancing *Jerusalem* to a Patriarchal See, should stand in force in *omni tempore*, and therefore doubtless even then, and from that very time it was truly a Patriarchal See, the contradiction of *Leo* no more hindering it the very next or second year, than it did two Hundred or two Thousand years after that Decree made. Again, as it is certain that the See of *Constantinople* both before and after the Decree of *Chalcedon* (which was not introductory but confirmative in that point) exercised Patriarchal Authority, *Justinian* also by his <sup>c. 1. 2.</sup> *Novel.* Imperial Law made some twelve years before the fifth Council confirming the <sup>c. 1. 2.</sup> *same*; so it is not to be doubted but the Church of *Jerusalem* did the very like in its own Patriarchal Diocese, especially considering that *Justinian's* Imperial Law is forcible for the one as the other. So that for any one to have denied, or fought then to have infringed the Patriarchal Authority confirmed to *Constantinople*, conferred to *Jerusalem* by this Council of *Chalcedon*, had brought him into danger, not only of the Ecclesiastical censure; but of civil punishment with the Emperours high indignation.

14. But if the Cardinal will not be satisfied, unless he see the practice of that Patriarchal Authority, let him look into the General Council under *Mennas*, and there he shall see *John* Bishop of *Jerusalem*, hold a Provincial Synod of the Bishops of the three *Palestines*, *qui sub eo sunt, who were under him, two whereof* as by their subscriptions appear, were the Metropolitan Bishops of *Caesarea* and *Syropolis*, with thirty more; so many were then subject to the Patriarch of *Jerusalem*. Again in another Provincial Synod held at *Jerusalem* in the tenth <sup>Contra-  
serum Et  
alior. Tom.</sup> year of *Justinian*, *Peter* Patriarch of *Jerusalem*, was President over all the Bishops of the three *Palestines* there assembled with him, two of which were the <sup>2. Conc. p. 472.</sup> *Metropolitans*. So untrue it is, which *Baronius* to maintain the false *President* *Tertius of Guly Tyrius* avoucheth, that this Decree of *Chalcedon* was not put in Execution, before the fifth Council. Another untruth is, that which he pretends in his Fragments of the Fifth Council, that it had no other means to effect that Patriarchship of *Jerusalem*, but by taking part from both those of *Antioch* and *Alexandria*; for there was another means as both the Decree of *Chalcedon*, and the Event did shew, and nothing at all was taken from that of *Alexandria*. That is also as false as the rest, that the Fathers took from *Alexandria* the Metropolitan Seats and Provinces of *Ruba* and *Berithus*, for neither of these Sees belonged to the Patriarch of *Alexandria*, but of *Antioch*. Of them both *Berterius* (refuting this Fragment, at which the Cardinal and *Binarius* so gladly <sup>2. c. 2.</sup> *Pith. Diari-*  
*natus*) faith, *Certainly Ruba is placed by Ptolemy in Syria, and it's manifest that Berithus is the Metropolis of Phenicia near Libanus: Syria autem & Phenicia ori-  
entis Provincia omnium nota sunt: Now that Syria and Phenicia were Provinces of the East (and consequently belonging to the See of *Antioch*) all do know, For Berithus the matter is certain that it is not near the Limits of *Alexandria*; for that it is in the Province of *Phenicia*, not only *Ptolemy* shews, but the Subscriptio-  
ns of the Bishops, both in the \* *Nicene*, the first *Constantinopolitan* & *Chal-  
cedon* || Councils, in all which the Bishop of *Berithus* is set in the Province of *Phenicia*; whence another untruth is to be observed in that Fragment of *Tyrus*, which saith that *Berithus* was granted to the new Patriarch of *Jerusalem*; whereas*

whereas it is clear, that it was in *Phoenicia*, and that the two *Phoenicia's*, both by the Agreement of *Maximus* and *Julianus*, and by this Decree of this Council of *Chalcedon*, did belong to the See and Bishop of *Antioch*, and not of *Jerusalem*.

15. In the eighth Session *Theodoret*, the Bishop of *Cyrus* came to clear himself, and to be reconciled to the Church. Hitherto he had been received and admitted by the Synod no otherwise than as Plaintiff accusing *Dioscorus*, for injuriously outing him of his See, and placing another in it. For when he first came AB. 1. p. 6. into the Council the Bishops of *Egypt*, *Illyricum* and *Palestine* exclaimed against him, crying *The Canons exclude this Man, out with him, thrust out the Master of Nestorius*, the Orthodox Council doth not receive *Theodoret*, call him not a Bishop, he is no Bishop, he is a Fighter against God, he is a Few, out with him; he accused, he anathematized Cyril. If we admit him we reject Cyril. The Canons exclude him, God detesteth him. Knowing him to have formerly imbraced and defended the *Nestorian* Heresy, they would not be satisfied otherwise than by the appointment of the Judges, he should sit only as an Accuser of *Dioscorus*, not as one having Judicatory Power, or a decisive Voice, till his own cause should come to be heard and thoroughly examined. Now in this eighth Session when he appeared for this purpose, no sooner was he espied but the Bishops cried out again,

*Let Theodoret forthwith anathematize Nestorius, let him do it speedily and without delay.* He offered to them a Paper containing a Confession of his Faith, but they refused to hear it. Then began he at large to clear himself, telling them he came thither out of a sense he had, that he was calumniated as if he had taught Heresy, that as he had been bred and educated amongst the Orthodox, so he had ever taught, being averse to *Nestorius*, *Eutyches* and all others who held false and heterodox Opinions. But as he was proceeding, the Synod suspecting that he used these delays as unwilling to anathematize *Nestorius*, cried out, *He is an Heretic, He is a Nestorian, put out the Heretic*, and out they had put him, but that leaving all Circumlocution and delay, he presently cried out *Anathema to Nestorius, and to them that either do not confess Mary the Virgin to be the Mother of God, or divide the one only begotten Son into two*. He told them also, that he subscribed to the Definition of Faith, and the Epistle of *Leo* the most Holy Archibishop. With this the Synod was fully satisfied, the glorious Judges saying, *Now all doubt is quite removed concerning Theodoret, and receiving him into Communion as Orthodox restored him to his See, of which in the Ephesine Latrocinium he had been ousted, all crying out, Theodoret is worthy of his See, let the Church receive their Orthodox Pastour, To Theodore a Catholick Doctor, let the Church be reformed.*

16. In the Ninth Session was examined the Cause of *Ibas* Bishop of *Edesa*, who had also been deposed by *Dioscorus* and his *Ephesine Junto*. He had formerly held the Heretie of *Nestorius*, and after the Union bewixt *Cyril* and *John*, had written a Letter full fraught of Heretic and Blasphemy, to *Maris a Persian*. About this his Heretie a Synod was held at *Berithus*, before *Photius*, *Eustathius* and *Uranius*, where the Epistle and Contents thereof were condemned. But being AB. 1. p. 108. d. commanded to embrace the first *Ephesine Synod*, which that impious Epistle rejected, and to condemn and ancurle *Nestorius* with his Followers commanded by that Epistle, he conformed himself to their order, professing that he believed as the Letters of *Cyril* unto *John* did teach, and that he consented to all things done by the first *Ephesine Synod*, accounting their Judgment as inspired by the Holy Ghost. Moreover, at the Instance of *Photius* and *Eustathius* he published in Writing, what he now professed for full satisfaction of such as had been scandalized by his former Doctrine. And on his own accord he promised before these Judges, that he would in his own Church at *Edesa*, and that publickly accuse *Nestorius* as the Ringleader in that Impious Heretie, and those also who were of his Judgment, or who used his Books or Writings. The Acts of these matters being read in Councill, *Eunomius* told the Fathers that seeing in *posterioribus* or in *postremis*, *Ibas* had made a right Confession, (though he did formerly write against *Cyril* and the Faith) he judged him worthy of his Bishoprick, provided he accursed *Nestorius*, *Eutyches* with their wicked Hereties, and consented to the Writings of *Leo*, and this General Council. Now the Orthodox Confession of *Ibas* made before *Photius* and *Eustathius*, the accusing of *Nestorius* and his Heretie, and the imbracing of the *Ephesine Council* is that which *Eunomius* calleth *posteriora* or *postrema*, as following by many years, not only that which *Ibas* did or said before the Union made between *John* and *Cyril*, but even that impious Epistle written

In the 8th.  
Theodoret Bi-  
shop of Cyrus  
anathematiz-  
ing Nestori-  
anism is retro-  
ded.

In the Ninth  
*Ibas* Bishop of  
*Edesa* re-  
nouncing his  
Heresie,

*Nihil religi-  
voluntur ana-  
thematizare  
Nestorium.*

written after the Union. By this Confession being *posteriorius*, or later, than the Epistle, *Ibas* had refuted all for which he was formerly blamed, in effect refuting, condemning and ancurling that whole Epistle with all the Heresies and Blasphemies in all parts thereof. For this Cause, and in regard of this Holy Confession, the fifth Council afterwards said, that thereby *Ibas* had anathematized his own Coll. 6. p. 364.

*pistle, being in every part of it contrary to the Faith, both in the beginning and the end.*

17. That this was the meaning of *Eunomius*, the Interlocution of *Eusebius*, Bishop of *Antra*, in this same Council of *Chalcedon* doth make apparent, who expressly mentioning these Acts before *Photius* and *Eustathius*, and the Confession of *Ibas* then made (called by *Eunomius Posteriora*) said thus in the following Session, to which the Conclusion of this matter was adjourned: The reading of that Judgment before *Photius* and *Eustathius* doth shew, that *Ibas* in that Judgment accused *Nestorius* with his impious Doctrines, and consented to the true Faith. Wherefore I receive him for a Bishop, if he do now condemn *Nestorius*. This was applauded by *Diogenes* Bishop of *Cyzicus*, *Thalassius* of *Cæsarea*, *John of Sebastia*, to which all acclaimed, We all say the same. So clear it is, that upon this Confession of *Ibas* made first before *Photius* and *Eustathius*, and after that by this whole Council of *Chalcedon*, and now upon his Epistle nor any part first or last thereof, *Ibas* was acknowledged and received as a Catholick. Wherby appeareth not only the Errour, but extreme fraud of *Baroivus*, who in excuse of *Vigilius*, not only affirmeth an heretical Untruth, that the latter part of the Epistle is Orthodox, but labours to uphold that untruth by malicious perverting and falsifying, both the words and meaning of *Eunomius*, as if he had said or meant by the *Posteriora*, the latter end of that Epistle. This and more in Confirmation of the Cardinal about that Epistle, and in defence of the Fifth Council, and the Acts thereof the Reader may see in the Book of Dr. *Crackanthrop* formerly mentioned, and we shall have too much occasion again to speak of this Subject. As for *Nomus* who had been put into *Ibas*'s place, the Synod referred it to the Bishop of *Antioch* to take care of him. The most glorious Judges confirmed what the Synod had done, saying, that what the Holy Council had judged concerning the Reverend Bishop *Ibas*, should retain its own Strength. And so ended the Tenth Session.

18. At the Eleventh Meeting the Synod decreed all things, which had been done in the *Ephesine Latrocinium* under *Dioscorus*, should be void and of no effect, the Ordination of *Maximus* Bishop of *Antioch* excepted, and they petitioned the Emperor, that such things as there had passed should not be taken for Authentical. At this Session also contended *Stephen* and *Bassianus*, about the Bishoprick of *Antioch*, both challenging it as its due, and recriminating each other. The Emperor upon the earnest Petition of *Bassianus*, commanded the Synod to examine the Cause. The Fathers were so much divided in their opinions, that they were forced to put it off till their next Meeting. Yet would they generally have given Sentence for *Bassianus*, saying that Equity and Right called for him to be Bishop of the place; but the glorious Judges confidering more seriously, and seeing farther into the matter, thought that neither of them both could indeed be Bishop, and the whole Council directed by them altered their Opinion, and said, *This is a just sentence, this is the very Judgment of God.* It was therefore resolved that both of them should be removed from the See of *Ephesus*, yet so that they still retained the Episcopall Dignity, and to each should be paid out of that Church, the Annual stipend of 200 *Solidi* for their maintenance. Now a *Soldus* after the time of *Constantine*, as our Learned *Brierwood* hath observed, was *usq[ue]* worth of our Money Eight Shillings Six-pence Halfpenny Farthing, and Six Greek No-  
De Antri-  
Nummis Ro-  
man. c. 15.

parts of a Farthing, till the time of *Valentinian*, who increaseth it to the Value of just ten Shillings. At the thirteenth Session was composed, the difference between *Eunomius* Bishop of *Nicomedia* and *Anastasius* of *Nice*, by a Decree, that forasmuch as *Nicomedia* had ever been the *Metropolis*, and *Nice* had only obtained that Title by favour of Princes, the Metropolitan Rights should be, and continue in the See of *Nicomedia*, according to the Ancient Canons. The fourteenth Meeting was employed in the Cause of *Arbanus* Bishop of *Paros*; who being accused of sundry Crimes, had been summoned before a Provincial Synod called to *Antioch* by *Domus* Bishop of that See, to whose Patriarchal Authority the Bishoprick of *Paros* was subject. Refusing to come though thrice cited to appear, he was depos'd by that Synod, and *Sabinianus* put into his place. In this Session he complained of wrongfull Extrusion, and petitioned the

Council,

At the thir-  
teenth the dif-  
ference twice  
between *Eunomius* Bi-  
shop of *Nico-  
media*, and  
*Anastasius* of  
*Nice* com-  
posed.

In the four-  
teenth the  
Cause of *A-  
rbanus* Bi-  
shop of *Pa-  
ros* dis-  
cussed.

Council, that his See might be restored to him, excusing himself that he appeared not at the Synod of *Antioch* according to summons, because *Domnus* the chief Judge thereto was his Enemy, and thereupon he could not esteem him an equal and indifferent Judge, though he could not but acknowledge him his Patriarch. The Glorious Judges that the matters laid to the charge of *Athanasius*, should be examined in Synod by *Maximus* then Patriarch of *Antioch*; and in case he were found guilty of these Crimes, he should for ever stand debarred from his Bishoprick. But if either in that space of time they examined not the Merit of his Caufe, or upon Examination found him innocent, he should then be unjustly depoſed be reformed his See of *Paros*, and *Sabinianus* should remain his Substitute till *Maximus* could provide him of another Bishoprick. This Sentence of the secular Judges, the whole Council approved, crying out, *Nothing is more just, nothing is more equal, this is a just Sentence, you judge according to the Mind of God.*

At the fifteenth Meeting were made 27 Cigars.



CHAP. VII. The Constantinopolitan Roman Empire. {Valentinian III,  
Marcellinus. 195

9. " to Martyrs, or Monasteries, are according to the tradition of the Holy Fathers  
" under the Power of the Bishop of the City, from which they ought not pre-  
" sumptuously to withdraw themselves. Therefore such as shall recind this  
" order, and refuse to be subject to their own Bishop; if Clerks, it subjects  
" them to the punishments inflicted by the Canons, according to their quality;  
" if Monks or Lay-persons, it deprives them of Communion. The Ninth de-  
crees, that One Clerk having a quarrel against another, the matter shall be decided  
by their Bishop. If a Clerk have a Controversie with his own Bishop or another, it shall  
be judged by the Provincial Synod, or (as Theodore Balsamon expounds it) by the  
Metropolitan of the Province. But if any Bishop or Clerk have any Controversie with  
the Metropolitan, let him betake himself to the Primate of the Diocese, or to the See  
of the Royal City of Constantinople, and there be Judged. That this is a true  
and genuine Canon Nicholas the first of that Name Bishop of Rome confesseth, Ep. 1.  
he ninth  
chapter  
which appeal-  
eth Confianc-  
tia perpe-  
trare very  
much perpe-  
trare.

21. They are forced so to expound the word Diocese, as meant of the whole world it self, as if any one meanly conversant in Church Antiquities knew not there were many Dioceses of old. And by the *Primate* they will mean none other than him of *Rome*, though the Sun be not clearer than this, that there were several other Primates besides him, and they so ridiculously expound this Canon, as commanding all Appeals to be made from the Metropolitanans to the Pope in all places of the World, and permitting only the same to be done to the Patriarch of *Constantinople* by those who inhabited near to that City. Now can it be imagined that these Fathers should forbid Appeals from the Metropolitan to the Patriarch of the Diocese, whenas by a Decree of those of *Nice* Appeals lye to him? In no case but by the ambiguous titles given to Primates, these *Romanists* impose upon unwary Readers. For as we said formerly, there being fourteen Dioceses in the Church, over each of them one Bishop preffixed with Patriarchal power, under several Names and Titles, as sometimes of Patriarch, some times of Metropolitan, otherwhiles of Primate, Exarch or Prince, which last is given to *John* the Patriarch of *Antioch* in this very Council of *Chalcedon*. All thete fourteen Primacy Bishops had the same equal Patriarchal power, although at first three and afterwards six of them were especially and by way of eminence called Patriarchs. So insulfe and silly is that plot that the *Roman* Bishop is here meant, because the word *Exarch* is used, that (as *Beretus* himself observeth) in this very Council this same word is used to signifie the (a) Primate of the East or him of *Antioch*, and for proof that the Primates had this title he alledged (b) this very ninth Canon upon which we infist, withall proving, that even the Byshop of (c) *Tyre* in the eighth Synod hath given him the Title of *Exarch*, who yet was not reckoned in the number of Patriarchs or Primates.

22. The meaning therefore of those Chalcedonian Fathers was this, that seeing <sup>\* L. Sancti</sup> as appears from <sup>a</sup> a constitution of Justinian de foro Clerici & Episcopi accusati, <sup>b</sup> du Episcopatu<sup>c</sup> Council of Nice or some other had prescribed the form and method of Appeals to be, that first they should lie from the Bishop to the Metropolitan, from him to the Primate, the Prince, Exarch or Metropolitan of the Diocese, and to no others, a General Council only excepted; out of respect to the Dignity of the Imperial Seat they conferred this Honour on the Bishop of Constantinople, that it should be lawful for any Bishop in any Diocese whatsoever at his choice, if he thought he should not be indifferently heard, to appeal from the Metropolitan of the Province or the Provincial Synod, to the said Bishop instead of the Exarch or Primate of the Diocese. Another meaning of these Fathers seems to have been this: that whereas formerly it was unlawful to appeal from the Definitive Sentence of the Primate or Patriarch to the Tribunal of any other Patriarch or Bishop, to do Honour to this Imperial Seat, they gave leave to appeal to the Bishop thereof from any Sentence of Primates or Patriarchs, which the words themselves, *Let him repair to the Exarch of the Diocese, or the Seat or Bishop of the Royal City,* seem, though obscurely to hint, but practice and the Imperial Law formerly mentioned plainly declareth, wherein is enjoyed that *If after appeal to Patriarchs or Metropolitans, or any other Bishop sentence be pronounced which displeaseth any party, if this party appeal, the appeal must lie to the See of Constantinople, wherein, as the Custom was, the matter is to be determined.* To the Patriarch of Constantinople there-

fore from the sentence of any other Patriarch or Diocesan Primate Appeal was granted, and from him none, except to a General Council, to which, as the African Fathers, in their Letters to *Chalcedine*, affirm it lawful to appeal, so thee of *Chalcedine* never intended to bar any one concerned of that liberty. And particularly as a *T* Learned Protestant observeth, as from any Province, so also from that of the *Roman* Patriarch himself Appeal is allowed by this Holy and Ecumenical Council, to the Bishop of *Constantinople*, but oft the contrary from him of *Constantinople* or a Primate of any other Diocese to the *Roman* Bishop the liberty of appeal is granted in no cause whatsoever.

23. The Tenth Canon \* prohibits Clerks to pass from a Church in one City to one in another; or if a Clerk be translated to another, to have to do with the former upon pain of Deposition. How the *Gloss* endeavours to reconcile this Canon with later Laws and Practice is too long here to be shewn, and therefore the <sup>21. q. i. c. 2.</sup> *Clericorum in diocesibus Ecclesiasticis quod apud Graecos, et grecorum diocesis dicuntur.*

II. 24. " The Eleventh † forbids a Clerk or Reader to Minister in any strange place whatsoever without Letters commandatory from his own Bishop. In the Twelfth the Synod taking notice that certain Persons had procured Pragmaticks or Recripts from Princes, for dividing one Province into two, so that two Metropolitans happened to be in one and the same Province, forbade any Bishop to attempt the like for the time to come, under pain of Deposition. This Canon the *Gloss* restraineth and limiteth, in <sup>21. q. i. c. 2.</sup> *prescriptione*, or rather the Eleventh, ordains, that " All Indigent Persons shall have <sup>21. q. i. c. 2.</sup> *Ecclesiasticis quod apud Graecos, et grecorum diocesis dicuntur.*

12. " *pistola* or *Pacifick* Letters, and not Commandatory. The Fourteenth forbids <sup>21. q. i. c. 2.</sup> *Palmists* and *Readers* to take Wives of another Sect. If any hath <sup>21. q. i. c. 2.</sup> *mores in quibusdam* already so done, the Synod commands, that Their Children Baptized by Heretics be presented to the Catholic Church, therein to communicate. If they be not yet Baptized, they are in no wise to be Baptized by Heretics, neither to be Married to any Heretic, Jew or Pagan, except such Person to whom they are Married engage to conform to the Orthodox Faith. The Fifteenth declares, that A Deacon ought not to be ordained till forty years of Age, and then not without diligent examination. If being ordained he had served at all in this Ministry and married afterward, the Canon anathematizeth her, and him that married her. At this Age indeed a Woman might know whether she could bear the condition of *Calibate*, and consequently those great disorders would be prevented, which have been too common amongst Girls inquir'd in this course of life. But forasmuch as Chastity is the gift of God, and in the power of none perfect in either Sex, the humour of this Age is hereby discovered too much admiring and doting on forced Virginity. This the next or Sixteenth Canon farther evinceth, which Commands that no Virgin which had dedicated her to God, or Monk, should Marry, under pain of Excommunication; yet they decree that they be gently dealt withal by the Bishop of the place think fit.

13. 25. " The seventeenth enacts that Bishops retain those Country Parish Churches, es whereof they are in Possession, especially if they have kept them without violence the space of thirty years. But if within this term of years there hath been or shall happen to arise any controverſy about them, it shall be lawfull for such as think themselves aggrieved to traverse their cause in a Provincial Synod. And if any think himself injured by his own Metropolitan, he may either betake himself to the Primate of the Diocese, or to the See of Constantinople, as was said before, viz. in the 9th Canon. But if any City be altered by the Authority Imperial or shall be altered for the time to come, the order of Parish Churches shall be conformable as to Civil and Publick Orders.

14. 26. " The eighteenth forbids upon pain of Deposition all Associations and Conspiracies amongst Clerks or Monks against Bishops, made it seems in behalf of *Eutyches* and his Doctrine. The nineteenth commands the Bishops to hold Provincial Synods twice a year, according to Ancient Canons. The twentieth commands a Clerk ordained in one Church there to stay, and not betake himself to another, except out of Necessity when they lose their former places. If any Bishop hereafter receives any such Clerk belonging to another Bishop it pleathen the Holy Synod that both the Clerk and the Receiver remain so long Excommunicated till the Man return to his former Church,

15. <sup>21. q. i. c. 2.</sup> *Conjuratio et confidatio quod apud Graecos, et grecorum diocesis dicuntur.*

16. <sup>21. q. i. c. 2.</sup> *per regulas Ecclesiasticas.*

17. <sup>21. q. i. c. 2.</sup> *Persons admodum aerrantibus.*

18. <sup>21. q. i. c. 2.</sup> *Clericorum c. 1.*

19. <sup>21. q. i. c. 2.</sup> *Caef. 2. q. 7. c. 19. Clericos autem Laios.*

20. <sup>21. q. i. c. 2.</sup> *Nisi licet Clericis.*

11. q. I.c. 1. *Conjurationum & conspirationum quod apud Gracos, vegetela dicuntur, &c.*  
Dist. 18. c. 6. *Pervenit ad nostras aures.*  
Dist. 11. *Clericos.* c. 4.  
Caus. 2. q. 7. c. 49. *Clericos autem Laicos.*  
12. q. 2. c. 43. *Non licet Clericis.*

## CHAP. VII. *The Constantinopolitan Roman Empire.*

“ agreeable to what the *Nicene* Fathers had formerly decreed in their x6 Canon.  
“ The one and twentieth requires that such as accuse Ecclesiastical Persons be not  
“ lightly admitted except they be Men of known repute. The twenty second for-  
“ bids Clerks to rifle the goods of their deceased Bishop (which it seems was at this  
“ time practised and had been prohibited by former Canons) under Pein of in-  
“ curing Deposition. This Canon was long after reinforced by the *Laterane*  
“ Council (Cap. 4) under *Innocent the second*. In the twenty third the Holy Sy-  
“ nod taking notice that certain Monks without any order from their Bishop and  
“ sometimes by him Excommunicated, repair to the Royal City of *Constantinople*, <sup>16.5. I. 17.</sup> *Quidam Ma-*  
“ where they “disturb the Peace of the Church, and corrupt several Houses, or-  
“ daineth that they first be admonished to depart the Town, if they refuse  
“ to be forced out and compelled to return to their own places by the *Defen-*  
“ *for.* *nach nihil habentes.*

24. " The twenty fourth Canon commands that such Monasteries as had been so made by consent of the Bishops continue such and be not again changed to regularities. By the twenty fifth notice being taken how certain Metropolitans neglected their Flocks, and deferred the Ordination of Bishops, it therefore ordains that Confederation of Bishops be made within three Months except there be absolute Necessity of protracting the time, under pain of heavy censure. As also that the whole Revenue of the vacant Church be collected and laid up by the Dift. 89. c. 3.

25. " Stewards thereof. In their twenty sixth the Fathers signify how they are informed that in certain Churches, Bishops manage the Revenues thereof without any Economi mus or Steward, therefore they resolve that every Church having a Bishop have also its Steward, or Dispenser, one of its own Clerks who by the consent of the Bishop shall Administer the Income thereof that there may be witness how it is managed, left wiste be made of its substance and the Priestly dignity be ill spoken off. The twenty seventh censureth such as commit Rapes and thereby get themselves Wives, as Caus. 34. 2. &c. 4. Finis.

10

The first concerning the privileges of the See of Constantinople, the Privileges of the See of *Constantinople*. For, following in all things, as the Canon runs, the Decrees of the Holy Fathers and acknowledging that lately read, of the 150 Bishops lovers of God, we also decree and ordain, the same things concerning the Privileges of the most holy Church of Constantinople being New Rome.

For on the throne of Ancient Rome, because that City was the seat of the Empire,<sup>of which</sup> the Fathers deservedly bestowed Privileges. And the 150 Bishops moved by the ~~desire~~ <sup>want</sup>

same consideration gave equal Privileges to the most holy Throne of New Rome, right & left, judging that the City which was honoured with Empire and a Senate and enjoyed equal Privileges with the Ancient Lady Rome, ought to be extolled and magnified no less than she also in Ecclesiastick matters, being the next to her, and that the Metropolitans only of the Dioceses of Pontica Asia and Thracia, as also, the Bishops of the said Dioceses amongst the Barbarians should be ordained by the foresaid Throne of the most holy Church of Constantinople, each Metropolitan of the said Dioceses together with the Bishops of the Province ordaining the Provincial Bishops, as it is delivered in the Divine Canons. But as is fad the Metropolitans of the forenamed

*Dioceſes are to be ordained by the Archbiſhop of Conſtantinople convenient Elec‐  
tions being made according to Cuſtome, and thereof Notice being given to him.*

26. By this Canon the firſt dignity and Precedence was confirmed to the Ro‐  
man Patriarch as beſlowed on it by the Ancient Fathers, not out of any confide‐  
ration that his Church was founded by St. Peter or any other, but out of a ſecular  
reſpect to the Dominion and Sovereignty of that City, as Miftref or Sovereign  
of the Empire, the Polity of the Church correfponding as near as poſſible with  
that of the State. Now that Conſtantinople was put into the ſame Capacity with  
*Old Rome* as to Majefty, Sovereignty and Dominion, the Fathers found the ſame  
reaſon for confeſſing the fame Privileges upon her, though much to the regret and  
ſtomach of *Leo* his Legate, who not being preſent when the thing paſſed, came into  
the Council the next neſt day and protested againſt it. But this would not doe,  
their alledging the *Nicene Canons* ſigned little, the Fathers having in their Memo‐  
ry what had paſſed between the Bifhops of *Africk* and the former Roman *Prelates*.  
They urged that the ſubſcriptions to this Canon were forced and wrung from  
the Bifhop by plain constraint which was flatly denied by ſuch as had ſubſcribed.  
Then did the glorious Judges interpoſe and gave ſentence that the chief Honour  
was

All which are confirmed by the Emperour's Edict:

An Epistle sent to Leo to subscribe to what had been done at this Session,

was to be given to the See of Old Rome, yet Primacy and the like Privileges to that of the New, which now as well as the other was ordained with the *Fasces* of the Empire, so that the Bishop thereof should have power to ordain Metropolitans in Africa, Pontica and Thrace, leaving the Authority to the Metropolitan of each Province to consecrate Bishops. Yet would not the Legates be satisfied, but required that the Decree might be suspended till the Judgment of Leo might be had about it, to which it's said the Synod Assented. But Liberatus affirms that the contradiction and Protestation of the Legates was rejected, and how little account was made of it, or of the opposition of Leo himself appears by the practice of following times, as well as what formerly has been said of this Subject. As for this Canon none either have called in question the truth or the force and validity of it, except those concerned in behalf of Rome. Its found in all Greek Copies, besides several Latin ones, as one above a thousand years old in *Julellus Quod videlicet refutatur Dr. Bajer.*

27. All busines being now dispatched, the Synod desired of the Emperour that he would confirm what they had done. He accordingly gave his Royal A<sup>c</sup>t *In perpetuum que a vobis terminata sunt confirmata sine reverentia Orthodoxorum fidem confirmationis magistrorum.* which was followed by Acclamations often ingenerating Thou hast confirmed the Orthodox Faith. The Fathers also caufered their Synodical Epistle full of respect to be written to Leo the Roman Patriarch wherein letting him know that they were assembled by the Sanction and Decree of the Emperour, they tell him what they had done and desire him to honour \* them with his approbation. For it *Romanus tuus decretis nostrum honorare judicium.* Ep. Synod. ad Leonem. pte. At. 16. was requisite for the Peace of the Church that such Bishops as could not be present in these Oecumenical Councils shoud approve and confirm what had been done therein. Not that there was any need of judicially determining and defining any controverie or giving the Decision full and perfect Authority, for that had been already done in the General Assembly wherein all Bishops were either personally present or implicitly and justly supposed to be there. But when they should give their express consent to what they had formerly ratified but implicitly, this would stop their mouth for the time to come, remove or prevent all objections arising from difference and opposition, and whereas we are apt to be drawn more by Example than precept, gain greater repute and conformity to the Decrees. Therefore did this Council seek the Approval of Leo, who being most eminent for the dignity of his See, and very considerable for his personal Qualifications, might be more capable through his Example of doing good or hurt; after by consenting to procure Peace and Conformity, or by dissenting to make a rent and schism in the Church. On this same account did Theodosius the Emperour and Cyril labour so much to have John the Patriarch to consent to the Decrees of the Ephesine Synod against Nestorius, for they knew it would be a great means to draw in the rest of the dissenters, as indeed it proved. The truth was, all the Fathers could doe little enough to preserve the Church in quiet, and prevent that extravagance both in opinion and practice which the lusts and passions of Men so frequently procured. Therefore to revive the Memory of former Decrees did each Council, as it were, present a new Table of what had passed in such as had been before it. So did the Council of Constantinople confirm that of Nice with the *Can. 1.* Faith decreed therein, and this of Chalcedon all three preceding Oecumenical Synods, and the second Nicene Synod or Conventicle all the six which had been before it, although each of them was of as great Authority before, and as to their intrinsic value needed not the Confirmation of the subsequent especially of the later *Sancta.*

28. Farther, the Ancient Christian prudence of these Fathers, for these very reasons, directed them to make not only of General Councils but of Provincial Synods, not only of Patriarchs but particular Bishops to confirm their General Synods, and the Decrees thereof. Thus the great Nicene Council was confirmed, as they themselves phrase it, by Eusebius Bishop of Nicomedia and Theognis of Nice two exiled Bishops for the cause of Heretics in token of their repentance *apud Sac. 1.* and conversion. So the Synod Assembled at Milan confirmed the Acts of the *Conc. First Ephesine Council.* as Binus himself observeth. And this very Council of Chalcedon

*Confirmare decreverunt apud Sac. 1.*  
*Not. 10.*  
*Rom. 3. sub  
Chalcedon*

Chalcedon at the instance of Pope Leo, when some began to carp at its Decrees, was confirmed by an Edict of the Emperour Leo, who commanded also the several Bishops to declare their Judgments concerning its Doctrine, that the Council of Chalcedon might be again confirmed, saith Binus, by the Consent and Confession of all these Bishops. In obedience to his Command some did it of themselves, as Anatolius, Lucianus, Sebasianus and Agapetus, besides several others, some jointly as the Bishops of Egypt and Europe in their Synodal Epistles, which are joyed to the Acts of this Council. It is not to be imagined, that the Testimony of single Bishops could give any Authority to an Oecumenical Synod, nor yet Provincial Councils which consisted but of 19 Bishops as that of Milan, or but of seven as that of Syria, or six as that of Mæcia, five as that of Syria Secunda, or no more than four as that of Oſcrena. But much advantage was gained by these Testimonies, and this may be added to what we have formerly mentioned out of Dr. Crackanthorp, that every one hereby either approved himself to be Orthodox in Judgment, or upon refusal appeared to be heretical in Doctrine, and stood sufficiently convicted, so that such a Wolf could not doe mischief in Sheep's clothing, the Church having sufficient notice and warning of him. But thus as the aforementioned Learned Person observeth, Confirmation of Synods by Bishops was twofold. The Confirmation of those present in Council is *Judicial*, the latter Confirmation by the Absent is *Pacifical*. The former *Authoritative*, such as gives the whole Authority to any Decree, the latter whether by succeeding Councils, or absent Bishops is *Testificative* witnessing them to be Orthodox in that Decree. The former joyed to the Imperial Confirmation (which is necessary to the making of a Lawfull Council) is *Essential*, essentially making both the Council an approved Council, and al the Decrees thereof approved Synodal and Oecumenical Decrees: the latter is *Accidental* which graceth a Bishop, but little or nothing the Synod, and being denied doth neither disgrace the Council, nor impair the Dignity or Authority thereof, but extremely disgracing the party that denies it, pulls down upon him both the just Censures of the Church, and the Civil Punishments due to Heretics and Contumacious Persons.

29. So small reason is there for Baronius to infer, that because the Fathers desired the Assent of Leo, therefore they thought their Acts invalid without his Confirmation. But thus ended this famous Chalcedonian Synod, which our Learned Crackanthorp tells us he never read or almost remembred, but with a kind of Amazement: he admired the rare Piety, Prudence, Integrity, Moderation and Gravity of those most glorious Judges, who supplying the Emperour's place in his Absence were the Imperial Presidents in this Council. Had they or such been wanting at this time it may justly be feared, considering the eagerness and temerity, not to say the infidelity of the Pope's Legates in this Synod, that this Council of Chalcedon had prov'd a world Latrocinie, than was that second of Epiphilus. All being dispatched, the Fathers returned to their several Churches. Diocorus was banished to Gangra, a City of Paphlagonia where he died. In memory of the Condemnation of the Eutychian Heretike, the Greeks ordained an Anniversary solemnity on the 16th of July, as appears by their Menology. And Martianus the Emperour to follow on the stroke, and add the secular Arm to the Spiritual sword, published an Edict directed to Palladius the Praefectus Procurator, bearing date on the 26 of January, or the 6th of February next following. For it extant at large in the Acts of the Council, and part of it in *Suffianian's Code*, being there falsely ascribed to Valentinian and Marian together, and here fally dated with the Consulship of Patricius and Richimeres, whereas it appears by the *Falsi Confidat*, that in the second year of Marian, Heraclianus and Aporatus, bore the Consular Office. This Law, several expressions whereof are taken out of the Synodal Acts, forbids all Persons whatsoever to dispute Christian Religion in Assemblies, seeking thereby occasion of tumult and perfidiosenes. He adds a reason that this would often manifest injury to the Judgment of the most Reverend Synod assembled lately at Chalcedon by his (a) Command, which followed therein the Apostolical Doctrine according to former Decrees of the Nicene and Constantinopolitan Councils. The Offenders both as Factions and (b) Prophaning the venerable Mysteries before Jews and Pagans, if Clerks should be depoſed, if Souldiers depriv'd

*Act. 2. Cod. de iustitia Trinitatis l. 4. & in Supp. j. 1. Editio. 1. Tit. 1. c. 4. Addit. hunc legi titulum integrum Cod. Theodos. de his qui Religione contunduntur, lib. 16. Tit. 4.*

(a) Qui Chalcedone convenerunt per motu præcipua.

(b) Sed etiam Iudeis & Pagani ex humiliando occurrunt prophanos venerantur a mysteriis.

priv'd of the Military girdle; Others if free shou'd be banished from *Constantinople*, and otherwise punished, if Slaves chaffized with the greatest Severities. Thus much of the Fourth Oecumenical Council, concerning the Integrity of the Acts whereof let the Reader Examine what Dr. *Crackenthorp* applieth to the frivolous objections of *Baronius*. This and the three former, as made in the purest Ages have been deservedly had in greatest esteem, and of strongest Authority by all sober Christians. The Pope of *Rome* at his promotion (as appears from what *Descedit*, the Cardinal noted in his Collection of Canons) of old time wro'te, according to a former, exemplified by *Gratian* in his Decree out of his Day-book,

*Canones & Concil. pro legibus habentur,  
vide o. de Jacobenfis Ecclesiis. I. 4. l. 12.  
§. 1. Novell. 131. c. 2.*

*Dicit. 16. c. 8.  
Ex diuino Libro Professio Romani Pontificis.*

*To observe these four Councils to a Tittle, professing to follow and preach what they held and decreed, and both with Heart and Mouth, to condemn what they condemned.* This ancient Oath as our Divines obser've, blygh agreeeth with the late *Bulla Iena*, wherein *Schaefferius* in *Confut. Vetus*, the Roman Patriarch forbids Appeals from himself to a General Council. So doth the Profession of *Zozimus*, formerly mentioned. But from that ancient Oath, a Learned Man inferreth that the *Roman* Bishop cannot justly plead that he is superior to these Councils, except he arrogate to himself Power over the four

Gofpels

Another to the same purpose, but ordering the Writings of *Eusebius* to be burnt

30. The Imperial Edict of *Martianus* against the *Eutychian* Errours did so lit- *Ab. Concio.*  
the good, that he was constrained to enforce it by another, bearing date on *Chal. Ad. 3.*  
the 13<sup>th</sup>. of March following, wherein he subjects them to the same Pains and Penalties as formerly. Yet would not all this doe, for such Tumults were made in Egypt, and the Eastern Parts, that he was forced afterwards in this same year to add greater Punishments, and command the Books and Writings of the *Eutychians* to be burnt. By a particular Recript also, he al'much as in him lay a. *Cod. lib. 1. Tit. de Episcop. et Clericis.*  
abolished the Memory of the Arch Heretic, and reviv'd that of *Flavianus*, be. *I. 23.*  
cause honoured as he faith by such and so great a Testimony of almost innumere. *Liberatus in*  
able Priests, in the Synod of *Chaledon*. Into the Seat of *Diocorus*, banished by *Lib. 2. c. 4.*  
the Emperor's Command, was elected *Proterius* by the General consent of the ex-episco. *Rho-*  
*Council*, as *Eusegius* writes, about which great Tumults and Bloud-fhed happen. *Proterius. c. 15.*  
at *Alexandria*, some of the People closing with his promotion, and others *Dioct. lib. 5. c. 15.*  
being for the recalling of *Diocorus*. The Commander of *Thebais* placed his

*Proterius* elected in the Seat of *Diocorus*, upon which a Tumult aris'd at *Alexandria*.

Guards to keep the Peace, but the Inhabitants set upon the Magistrates, and drove the Soul'diers into the old Temple of *Serapis*, where they burn't them alive. The Report hereof coming to Court, the Emperour sent down to *Alexandria* three thousand disciplin'd Soul'diers, who fett'ning upon the Townsmen, and ravishing their Wives and Daughters, a more fierce and cruel Uproar happened than the former. At length *Florus* the Gouvernour of the Garrison, gratifying the Multitude in the Restitution of the Corn he had taken from them, their Baths and solemn Shews for which they moved, quieted their Minds, and restored Peace for a certain time. But whilst matters thus were ordered at *Alexandria*, the Monks of *Palestine* inhabiting the Defarts near to *Jerusalem*, who had been at the Council and distended from it, returning home and complaining of the form of Faith laid down by the Synod, by their stories exasperated those of their Profession, persuading them that the Fathers who had made the Decrees were all *Nefarians*. *Jerusalem* the Bishop of *Jerusalem* they expell'd, and in his room elected *Theodosius* the Captain of the Rout, a cunning and resolute Fellow, who had drawn *Eudoxia* the Empress Dowager to the Heretic of *Eutyches*, whilst he recidiv'd in that City. Having invaded the Chair, he took upon him to place new Bishops in the Sees of those who were not yet returned from the Council, and visiting the Cities of *Palestine*, as Metropolitan, compelled them to receive other Par'tours addic'ted to his Heretic and Faction, using such with great Cruelty as refest'd his proceedings.

31. *Severianus* Bishop of *Syrbopolis*, for so doing he drove out of the City, and then procured him to be slain. *Athanafius* a Priest after various Tortures he cau'ed to be beheaded, his Body to be dragg'd up and down the Streets of *Jerusalem*, and at last cast to the Dogs. Some he killed, others he plundered or burnt their Hous'es, so that *Jerusalem* represent'd a Town lately taken by an Enemy. When *Martianus* heard of these dis-orders, he commanded this Villain to be apprehended and brought to his presence, and sending down *Jerusalem* with a sufficient Power to redres the former Abuses, commanded him to depose reft' to him as many as *Theodosius* had advanced to the Priestly Order. But the Bird was flown

Who commits several Outrages there.

By the Emperour's Proces- to be apprehended and brought to his presence, and sending down *Jerusalem* with a sufficient Power to redres the former Abuses, commanded him to depose reft' to him as many as *Theodosius* had advanced to the Priestly Order. But the Bird was

frown'd e'er the Soul'diers could lay hands on him, and though he was gone, yet the effects of heretical and cruel demeanour still continued, as in other places the same furious humour raged amongst the *Eutychian* Heretics, where they could get advantage. This same year being the 454<sup>th</sup> of our Lord, *Valentinian* and *Martian*, the Emperours published an Edict, whereby They decreed that the Privileges granted to all Churches by their Predecessors, should remain firm and inviolable. All pragmat'c Sanctions, which through Favour or Ambition had been procured against the Ecclesiastical Canons, they command to be void, and of no effect. And because it concerned them in point of Humanity, to have a care of those that stand in need, and take order they want not maintenance, the Salaries which divers ways had been formerly paid to the Churches out of the publick stock, they command still to be continued and discharged without any failing or defalcation whatsoever.

By this Edict it appears, that all Privileges granted by Emperours which were agreeable to the Sen'e of the Church, conducing to Order and Government, and not contrary to the Canons were so far from being null'd and revoked, that they were strengthened and confirmed, only those which had been clandestinely and surreptitiousl'y contrary to Ecclesiastical Decrees, been as we're wrested from Imperial Powers. What reason then *Baronius* had to conclude that this Refcript was purposely, and at the Request of *Leo* Bishop of *Rome* granted against *Anatolius* and the See of *Constantinople*, the Reader will easily apprehend, seeing that the Primacy and Jurisdiction thereof, was so far from being procured *Contra Ecclesiasticos Canones*, that it was founded upon the Canons of two several Oecumenical Synods, neither ought the Cardinal to object the Decrees of the *Nicene Council*, except he will plead that the same Power that makes a Law cannot rescind it, or that the Church Universal supposed it to be in the Synods of *Constantinople* and *Chaledon*, aswell as that of *Nice* can not according to the Exigency of times, and Comportment of Affairs, bind and loose and change its own positive Laws in things indifferent. The Canons of *Nice*, whatever *Leo* or thole of his party pretend, were of force to bind any particular Bishop or Patriarch whatsoever, but not a Council as General, as Lawfull, and consequently as Authoritative as it self.

32. But because there is nothing in this Edict which can possibly perswade the Reader to be of the Cardinal's opinion, he tells him that this which we find now in the Code he conjectures to be a parcel of that which the Emperours published this year, meaning indeed that though there be no mention of *Constantinople* in this, yet in the other Part there was, and *Justinian* seems to have left it out at the publishing of his Code, because he intended to make a new Law contrary to it, which is that of his thirteenth Novel, the second Chapter. From this must necessarily follow then that *Justinian*, contrary to former Canons, and consequently contrary to the four first Councils, and the practice before his own time, gave Prerogative and Precedence to the See of *Constantinople* after that of *Old Rome*; for if this fragment (as he would have it) which is left contradicted not that which is lost, then nothing was therein forbidden but what was contrary to the Ecclesiastical Canons; and *Justinian* again recalling what *Baronius* will have *Marijanus* to have disfan'd, must have acted contrary to the said Canons, and as we may conclude former practice. See therefore how bravely the forementioned Novel cited by the *Annalist* makes this out. In the first Chapter of that Novel the Emperour decrees, that \* *The Holy Ecclesiastical Canons have the force or nature of Laws*, he means those which had been made or confirmed by the four *Holy Councils*, viz. that of the three hundred and eighteen Fathers assembled at *Nice*, the hundred and fifty at *Constantinople*, in the first Ephesine wherein *Nefarius* was condemned, and at *Chaledon* where *Eutyches*, together with *Nefarius*, was anathematized. For the Doctrines of these four Synods we receive as the *Holy Scriptures*, and their Rules (or Canons) we observe as Laws: this is the first Chapter of the Novel. Then follows the second in these words: † Therefore according to their Definitions we decree, that the most Holy Pope of the Elder Rome be the first of all Priests: and the most Blessed Archbishop of Constantinople.

D d

*Privilégia que generalibus constitutis  
nihi universi faroq'bus Ecclesiis ortho-  
doxos regnare retro Principes praefitterant  
firme & libata in perpetuum decerni-  
mucundos.*

*Omnes sane pragmatiques sanctiones que  
contra Canones Ecclesiasticos interuenient  
gratia vel ambitionis esti sunt, remis-  
atio quoque in primis ecclesiasticis prae-  
ceptiis. Cod. lib. 1. Tit. 2. 1. in-  
scripti. Palladio Pp. Dat. Actio & Studia*

\* *Sancimus igitur vicem legum obri-  
nare Sanctis Ecclesiasticis Regulis que à  
sanctis & conciliis expediti sunt aut firma-  
ta, hoc est in Cod. lib. 3. 18. & in Con-  
stantinopolitano. Sicut & in Nov. 1. in  
Ephesina prima in quib' Nefarius est denun-  
ciatus, & in Chaledonia in quib' Euphrates  
cum Nefario anathematizatus est. Pre-  
dictarum enim 4 Synodorum dogmata sicut  
Sanctas Scripturas accipiuntur, & regulas  
sue leges observantur.*

† *Eduoxia sanctissima secundum exarum  
definitiones Antiphilum senioris Rome Pa-  
pam primum esse omnium sacerdotium: be-  
atiissimum autem Archiepiscopum Constantinopoli-  
being*

being New Rome, have the Second Place after the Holy Apostolick See of Old Rom e; but be placed before all other Sees. These words, Therefore according to their Definitions, manifestly shew that what the Emperour *Julianus* did, was not contrary to the four Councils, but agreeable to, and founded upon their Decrees, and what the Emperour *Martianus* being only contrary to them, the Primacy of *Constantinople* could not be meant by that Part of the Edict. Then for the practice before *Julianus*' time, let the Reader consider what we have formerly said of that subject, and how Appeals lay to the fee of *Constantinople*, from another Novel of that Emperour.

33. In the latter Part of that Edict of *Valentinian* and *Martian*, they take care that the *Accustomed Salaries be paid* to Churches, and that || out of consideration that it became them as an *Act of Humanity* to provide for those in distreſs, and doe their endeavour that maintenance may not be wanting to the Poor. Seeing therefore that Churches were long before this time endowed not only with Titles, but with good Laws and Revenues; this Law seems especially to provide for the Inferior ſort of Clerks or Ministers in the Churches, ſuch as the *Clerici copiae* formerly mentioned. That ſuch provision had been formerly made by Christian Princes out of their Customs or Tributes throughout the Cities, which being taken away by *Julian* were reþoried by *Jovian* the Emperour, the \* History of thofe Times bear mention. So *Numa*, as † *Livy* tells us, affigned Penſions to the *Vefal Virgins* bane legem per out of the publick Revenues, and the Kings of *Egypt* paid the third part of their *Litiæ*. Tributes to the maintenance of the Prietels, as we have in the History of that Ancient Kingdom obſerved out of *Diodorus*: *Plato* thinks fit and juſt that thoſe who ſerve the Publick, ſhould be maintained at the Publick charge. But thus much did *Martianus* the moſt Religious Emperour for pereſervation of the Doctrine of the Church in its purity, the discipline thereof in its true decorum and vigour, as alſo for the comfortable ſubſtance of the Minifters thereof. And all this was in Relation to the Church it ſelf, in things Intrinsic and Domesck. Here it's convenient alſo to take notice what he did for her relating *ad extra*, or reþpecting the old Pagan Superiſtion, of which we have not heard a long time. The very fame year therefore that he aſſembled the Council at *Chaledon*, for the rooting out of Heretie, he published an Edict for the utter deſtruſion of Paganism, its Rites, Temples, Images and Sacrifices, commanding in the name of his Colloue and of himſelf, that *No one ſhould dare to open thofe Chapels which had now been long ſtut up, with an intention to pay there any Worſhip or Adoration. Let it be far from us in this Age (ay they) to give the ancient Honour to infandous and execrable Imaget, to have the impious pofts of Temples trimmed with Garlands, profane Nano venuſe. Fires kindled on Altars, Incense to be burned thereon, Beasts to be killed for Sacrifice, rands adorans. Wines to be offered, and Sacrilege to be accounted Religion. But if any one contrary to debra, &c. this Sanction of our Serenity, and the Interdicts of moſt Holy and Ancient Conſtitutions of Iuli. ſhall offer to Sacrifice, let ſuch an one be legally indicted before the publick Judge, and i. l. being conviſed, forfeit both his Estate and Life. Let ſuch also as are Accouſors or niſi. Minifters in Sacrificing undergo the ſame penalties, that being deterred by the Severity of this our Law, they may forbear to Sacrifice for fear of punishment. And if the Rector of the Province after legal Accouſation and Conviction forbear to puniſh ſo great a Crime, let the Judge himſelf be fined \* fifty Pounds of Gold, and as much genti valo. in his Office to the Exchequer. Given on the twelfth of November, *Martianus* Aut. l. Anni 36. i. guitar. and Adelphius being Conſuls. Directed to *Palladius* the Praefectus Praeſtrati 37 l. torio.*

34. From the wording of this Law the Reader may obſerve, as to the ſlate and condition of the times, that the Old Pagan Superiſtions were not quite defunct, greaſe ſtill. *Baldus* de Afſ thereof. Yet that it was at the laſt gaſp appears by the long time the Chapels *Brierrodes* had been ſtut up, exprefſed by the word *Olim*, and eſpecially from the feare *noſtris de Nummorum remedy provided by thiſ Refcript againſt the evil. For in thiſ cafe there is ſome preſis. c. 21. in conformity betwixt the ordering of the Body Natural, and the Body Civil. In both, deſperate, acute and ſudden diſtempers muſt have deſperate remedies, quick and active applications, ſuch as ſearch, and either kill or cure. But in diſtempers of a ſlate which have been long and general, which uſe and cuſtome have rendred ſeemingly legal, alweſt as habitual, the Phyſician muſt proceed as in*

*populus natus Roma ſecondum, habens lo-  
cum poſt Panthen Apollinarem senioris Ro-  
me ſedem: aliis ſicim omnibus ſcholis  
preparamus. Auct. Colat. IX. ſix. XIV. No-  
vel. CXXXI. p. 184. Cod. Juſtin.*

in iuſterate Difeaſes which are founded in the Bloud, and radicated in the complexion of the Parts, in the curing of which he muſt proceed *pedetim*, and Purge gently, left by evacuating the bad he drive out alſo the good humours, and practice rather an altering than a purging course, left in a very foul and plethorick Body the humours being let afteat and driven into a fermentation, prove too headstrong and turbulent for nature to govern. This appears from what *Conſtantine* the Great preſcribed in thiſ cafe, who at the beginning of the Reformation ordaineſt the terror of death as a Medicine againſt thiſ Sacrificing Evil, punishing in like manner the Gouernours of the Provinces if they neglected to apply thiſ Caution to that Cancerous diſtemper. But his Successours who had time and opportunity to fee the opperation found it too violent and therefore laid it afide till by applying of more gentle and altering Medicines the whole body was able to bear it, and therefore now did *Martianus* renew (rather than make any new Law) when the ill humours were ſo diminished that by putting them into a motion and diſturbance, no dangerous fever or other Symptome could be feared. But neither did thiſ suddenly effect the cure without ſome other Applications as we ſhall fee hereafter. In the mean time from thiſ Law, the Reader may obſerve what were the Ceremonies of Paganism and the Worſhip of Idols in their Temples, and Chapels.

35. About thiſ time *Proſper* a Praeſt of *Aquitain* in imitation of *Eusebius* componed his *Chronicon* wherein he briefly notes what paſted from the beginning of the World to the eighth Conſulſhip of *Valentinian* (which was the laſt year of his Life) and that of *Anthemius* or the 455th year of the ordinary Era of our Lord. The third Edition as *Bucherius* and *Mireau* obſerve reached to thiſ year. For there had been two former whereof the firſt ended at the 14 Conſulſhip of *Theodoſius* which he bore with *Maximus* or the year 433, as appears from his ſumming up the Epochæ of all the former years, which is not utually done but at the end of Books. The ſecond Edition contained the ſpace of 12 years more reaching as far as the 6 Conſulſhip of *Valentinian* and that of *Novius* or the year 445, at which his ordinary *Chronicon* woult be joyed with thoſe of *Eusebius* and *Jerome* received his period. The third Edition reaching as low as the year above mentioned, of which *Mireau* mentions three several Manuscripts, is much better than the *In Chron. Relig. Ad Ann. 455.* two former, containing beſides a ſhort and pitthy account of things from the 1c. to the 15th. year of *Tiberius* ginning of the World the *Fagi* of the Conſuls from the 15th. year of *Tiberius* downward. But in thiſ Age flouriſhed three or four veſerall Perſons bearing the name of *Proſper*, concerning whom *Bucherius* diſputeth at large.

36. Thiſ same year, viz. 555 before the Death of *Valentinian* did he and *Martianus* publish an Edict or a General Law as they call it whereby they reſtore *Sancimus fine vidua. &c.* Ecclesiatiſcal Perfons to their Ancient Liberty of having and enjoying what ſhould be left by the Testaments of Women, which as we have formerly ſeen had been *Ad Ann. 455.* *canon. 6.* *Ad Vibilius' vide Mireau.* taken away by former Emperours. Thiſ Law directed to *Palladius* the *Praefectus Praeſtrati* 2. l. tit. 13.

*Praetorio, Julianus* hath put into his Code, but the Note upon the Text tells us that at thiſ day the Cafe is altered by two Authenticks immediately following *Martianus* which the Reader may confuſe at his leſure: Thiſ year following *Martianus* made another Edict, whereby he gave (a) liberty to the Actor or Plaintiff to implead the Clerks of *Constantinople* either before the Patriarch or the Secular Judge, for where the Reuſ or Defendant hath ſeveral Courts not privileged *jure Communi* or by Common Law the Election is in the power and diſcretion of the Plaintiff. The next year by a conſtitution in Greek, (b) he declares that thinking it to be a point both of Humanity and Piety he permits Hertiſtks to be buried in the Sepulchres of their Anceſtors. There's yet another Edict of thiſ good Emperour which becauſe it reþpects piouſ uſes and is very ſhort, though it bear no date, we ſhall add to the former. Thiſ ordains that what is left to the Poor either by Testaments or Co- diſcils ſhall not come to nothing as left to uncertain Perfons, but remain good and firm to all intents and purpoſes. For though their Perfons be uncertain yet the Poor never failing there are always certain objects of charity, and as *Baldus* noteth upon the place, the Poor are like a College, which reþpresents a certain Perf. The Le-

D d 2

(b) *Ad Splanxes & Iren. II. apud Euseb. et Alexiphil. epistola ad c. 5. l. 9. Vide tamen C. Sacri. 12. extra, de ſepulchra.*

*Id quod pauperibus Testamento vel co-  
dictis reliquias, non ut incertis per-  
foni reliquias exigit, sed omnibus  
modis ramum firmiusq; conficit. Cod. lib.  
Tir. 3. l. 24.*

*For though their Perfons be uncertain yet the Poor never failing there are always certain objects of charity, and as Baldus noteth upon the place, the Poor are like a College, which reþpresents a certain Perf. The Le-*

*gacy*

A Persecution  
in the West.

gacy may be said to be certain as left to God himself: it may be done also by privilege; or the Testamentary Executour, or the Executour by Law, *viz.* the Bishop, may easily find out certain poor Perfons on whom to confer the designed Legacy, 37. Thus went matters in the Eastern parts under the care and Inspection of Martianus the Emperour. In the Western and Southern there was no such ferocity, a dismal Cloud of persecution having overspread Africa, since the invasion of that Country by *Genesius* that *Arian* Captain. Most glorious were the confessions and sufferings of many Martyrs as well here as in other places, as Italy, Sardinia, Greece, Epirus, Illyricum and Spain, or wherever the forefaid Rover touched. *Degratius* the Bishop of *Carthage* removing in this direfull persecution to a place of more repose and security, after he had fled that weather-beaten Church some three years, the Tyrant would suffer none to be chosen in his place, who having driven the Priests and other Ministers of the Church several ways as they shifted for themselves, commanded the Doors of the Church to be shut, and plainly forbade any Bishops to be ordained in other Provinces, so that when *Vitellius* wrote the story the number of 164 was reduced to three. But this good came *de perficione* of so great an evil, that these Orthodox Confessours retiring farther into the Inland *Vandal*, *lib. 1.* Countries there preached the Gofpel, and though they became Martyrs many of them for so doing yet their Blood as in other cases proved the seed of the Church, many Barbarians who had never formerly heard of Christ being converted to the Faith and incouraged by the confiancy of their Teachers. At such time as this mighty Tempest raged in Africa a storm was also raised in Egypt by another and contrary sort of Heretics who, as *Genesius* denied the Divinity of Christ, *Eusebius lib.* whose Deposition as they extremely grudged, so they fought all ways to be revenged on *Proterius* his Successour. At length they underforod that *Martian* the Emperor was dead, through whose incouragement they had been condemned *int. 2.* *Theodosius* *lector* *corollariam*, to whom *Genesius* was promoted *Genadius* an eminent Priest of that Church, not the Ecclesiastical Writer, but a Man very Witry, Eloquent and Learned. The year following his Election was held at his City of *Constantinople*, a Synod of 73 Bishops summoned out of the neighbouring Provinces, wherein the Legates of *Leo* being *apud Balsam*, present, the late *Chalcedonian* Council was confirmed. The Acts of it are all lost, our Canon made against Simoniacal Perfons excepted. This same year died *Aecius* of *Antioch* *dies*, *Martrius* succeeded him *Timoteus* *Archon* *Antioch* was now fully satisfied concerning the *Chalcedonian* *Synod*, and the Heretic awfull as other Villaines of *Timoteus* and *Eusebius* *Alurus*, he commanded him by a Refrige directed to the *Prefectus Argylatis* to be banished (several mention several places) and then was chosen Bishop of *Alexandria*, another *Timoteus* surnamed *Basilus Solifacilis* or *Albus*. At this time died *Simius* called *Sylius* from his having lived in a Pillar about 80 years, *Confessus Varius* *in se* *propterea* *ad* *Monachus* *Junctus ann.* who by *Theodore* and others is celebrated as the wonder of the World, for *Reverentia ad* his extraordinary Sanctity. To him succeeded in the like strictness of Monachism, *Daniel*, who not far from the Borders of *Constantinople*, ascended the Pillar. The year following was the last of *Leo* Bishop of *Rome*, who died on the Eleventh of April, a Man of unblameable Life, excellent Endowments of Mind and indefatigable Industry, not only for the Primacy of his See (wherein he shewed himself zealous far above reason) but the good of Christian Religion. Out of his Epistles the *Centuriators* of *Magdeburg* have collected many Decrees, which the Reader if he pleafe may consult, there being nothing in them so highly material as to bring them into our Infinitation. His eminent Parts, and his great diligence have got him in later Ages, both the Name and Reputation of the Great.

38. Being thus profperously though wickedly seated in the Chair, out of fear of a Competitor, and left he shoud receive the same meafure he had given to others, he fought to prevent his own ruine by the deſtruction of thofe whom he had ſufficient caufe to believe incenfed againſt him. Therefore did he rage in Alexandria, and all Egypt with a cruel Perſecution againſt the Orthodox of all Ages, Sexes and Condiſions, banifhing ſuch Bifhops as he could nor otherwise maſter. On the dead Emperour he railed exceedingly, reviled the Chalcedonian Council, and vilified the feveral Fathers assembled therein. The Orthodox Chrifians herewiſh acquainted the new Emperour *Leo*, giving him a perfect account *Vide epif. a.* *and Eusebius* *ib. 2. c. 8.* of what had paſſed. But thofe Eutychian Heretics were as buſie as they, writing Letters to the Emperour by Mefſengers of their own, wherein taking no notice at all of the Murther of *Proterius* they magnifie that peace and ſettlement which the Government of *Timoteus* had brought to the Church of Alexandria. And whereas the Emperour required that all Metropolitans ſhould give him an account of their Faith, to fee how they stood affected to the Council of Chalcedon, they gave him boldly an account both of their own belief and that of *Timoteus*, proleffing to receive the Nicene Creed and the Ephesine Synods (aswell the ſecond or Predatory as the firſt) but abſolutely rejecting the Chalcedonian. *Leo* the Emperour not knowing how in this caſe to ſteer his courfe, by his Encyclical or Circular Letters conuited not onely all the Bifhops (whereof *Anatolius* eſpecially) but other Perfons eminent for learning or Godlineſs at this time. *Leo* the Roman Patriarch blaſted their project of having another Council assembled, by shewing that therē would be no end in gratifying Heretics by thofe very things wherewith the univerſal Church had been once ſatisfied, and whereas they to *Leo Epp. 73.* much

much talked of the Council of *Nice*, he proved that this Synod defining only the Controversies at that time, relating to the Divinity of Christ, when his Humanity was not once questioned, it was not ſufficient to own its Creed, but the Profession of the Fathers of *Chalcedon* alſo, wherein matters relating to his humane Nature were determined. Not onely *Leo*, but all the rest diſallowed of the Election of *Timoteus*, as contrary to the *Canons* of the Church, and approved the Decrees of the Council of *Chalcedon*. Only *Amphilochius* Bishop of *Sida* wrote an Epifle to the Emperour, wherein he inveighed againſt the Election of *Timoteus*, yet approved not the Council of *Chalcedon*, which things (faith *Eusebius*) *Lib. 2. c. 10.* are written by *Zachary Rhetor*, together with the Epifle of *Amphilochius*. *Simeon* alſo (he meaneth *Simeon Sylius*, who at this time lived in a Pillar) a Man of worthy Memory wrote concerning the aboreſaid Controversies two Letters, one to *Leo* the Emperour, another to *Basilus* Bishop of *Antioch*, whereof that to *Basilus*, being buſhort, he reciteth.

39. This year being the 457 of our Lord upon occaſion of the Controversie about *Easter* two years before, *Vitellius* or *Villarius* of *Lingis* in *Aquitaine* (both which at this time were held by the *Wifegoths*) being then at *Rome*, as he himſelf witnesseth in the Preface, published his Patalian Canon, which *Burcharius* a Jeſuit cauſed to be printed at *Plantin's* Printing-preſs in *Antwerp*, with a Commentary thereto adjoined of his own Labour and Study, in the year *Nicophil. 1. 15.* *cap. 22.* *Eusebius lib. 2. c. 11.* 1633. This year died *Basilus* the lately mentioned Patriarch of *Antioch*, in his second year, to whom succeeded *Aecius*: As also *Anatolius* Patriarch of *Constantinople*, *tempore*, after he had governed that See almost Nine years, into whose place was promoted *Genadius* an eminent Priest of that Church, not the Ecclesiastical Writer, but a Man very Witry, Eloquent and Learned. The year following his Election was held at his City of *Constantinople*, a Synod of 73 Bishops summoned out of the neighbouring Provinces, wherein the Legates of *Leo* being *apud Balsam*, preſent, the late *Chalcedonian* Council was confirmed. The Acts of it are all lost, our Canon made againſt Simoniacal Perfons excepted. This fame year died *Aecius* of *Antioch* *dies*, *Martrius* succeeded him *Timoteus* *Archon* *Antioch* and was succeeded by *Martyrius*. And the next year after when the Emperour was now fully ſatisfied concerning the *Chalcedonian* *Synod*, and the Heretic awfull as other Villaines of *Timoteus* and *Eusebius* *Alurus*, he commanded him by a Refrige directed to the *Prefectus Argylatis* to be banished (ſeveral mention ſeveral places) and then was chosen Bishop of *Alexandria*, another *Timoteus* surnamed *Basilus Solifacilis* or *Albus*. At this time died *Simius* called *Sylius* from his having lived in a Pillar about 80 years, *Confessus Varius* *in se* *propterea* *ad* *Monachus* *Junctus ann.* who by *Theodore* and others is celebrated as the wonder of the World, for *Reverentia ad* his extraordinary Sanctity. To him succeeded in the like strictness of Monachism, *Daniel*, who not far from the Borders of *Constantinople*, ascended the Pillar. The year following was the laſt of *Leo* Bishop of *Rome*, who died on the Eleventh of April, a Man of unblameable Life, excellent Endowments of Mind and indefatigable Industry, not onely for the Primacy of his See (wherein he shewed himself zealous far above reason) but the good of Christian Religion. Out of his Epistles the *Centuriators* of *Magdeburg* have collected many Decrees, which the Reader if he pleafe may consult, there being nothing in them ſo highly material as to bring them into our Infinitation. His eminent Parts, and his great diligence have got him in later Ages, both the Name and Reputation of the Great.

40. After the Death of *Leo*, the See was vacant feven days, faith *Platina*, but rather fo many Monthis as *Baroniūs* gathereth both from *Marianus Scotus*, and a *Roman* Council assembled under his Successour, from which it appears that the Chair was not filled by another Bifhop, till November following. This was *Hilarus* the Son of *Crispius a Sardian* by Birth, whom when yet a Deacon, *Leo* ſent one of his Legates to the Synod of *Ephesus*, being the 45th. Bifhop of *Rome* according to *Platina*, the 45th, according to *Parvinius*, and as *Marianus* reckons the 46th. This Bifhop is very much commended for vigorously executing his Paſtoral Office amidst all the great Troubles, wherewith Italy in his time was imbroiled. For repairing the Churches which the Barbarous *Hunni* had defaced when they took the City. In his expences he was rather profule than sparing. He builte ſome Monasteries, and added to certain Churches the Chapels which he called *Oratories*. He alſo as *Sabellicus* will have it collected the Pontifical Decrees into one Body, and diſperſed them in to all Countries. To him certain Epistles are attributed, wherein he confirms the three General Synods of *Nice*, *Ephesus* and *Chalcedon*, condemns the Heresies of *Nestorius*, *Eutyches* and all others, and according to the Cuſtome of his Predeceſſors



ed and received him. At this time the condition of the Churches in *Gall* was very sad, the Arian *Goths* making havock of all things. And not only there, but in the *Weſt*, generally things both Ecclesiastical and Civil had a very bad face, the Barbarous Nations overturning all, and filling all places with their Cruelties and Heresies. These disasters put an end to the *Roman Empire* in the *Weſt*, *An-*  
*Agustinus and the Empire in the Weſt overthrown by Odoacer.*  
*gugustinus* being deposed by *Odoacer*, and confined to a Castle near to *Naples*. The Church, blessed be God, had not just the like misfortune; but Church and State are so nearly allied, and so much sympathize, that if the one languish, the other can scarcely be in an healthy condition. As the same causes produce the same effects in both, so farewell the remedies are alike, as such preservatives as Twins cloth them and vigour. Therefore did Ancient and Primitive prudence as Twins cloth them with the like forms and fashions of Government, which daily experience applauds as most agreeable. And because such is their Alliance and agreement we shall limit and terminate our observations of both with the same Periods, those matters last mentioned falling out the year preceding the deposing of *Augustinus*:

F I N I S.

THE  
TABLE.

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E e  
Carthage

## The TABLE.

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# A N I N S T I T U T I O N O F General History: OR THE HISTORY OF THE WORLD.

## The T H I R D P A R T.

### C O N T A I N I N G

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### F R O M

The Taking of *Rome* by *Odoacer*, and the Exile of *Zeno* the Emperour, to the Deposing of *Levne* and Promotion of *Nicoporus*:

### W I T H

An Account of the several Actions, Polities, Laws and Things of moment, during the Reign of each Emperour, and the Original Achievements and Polity of the Franks, the Domination of the *Goths*, *Saracens*, *Arabians* and *Moors* in *Spain* and *Gall* within this Period.

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L O N D O N,

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